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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. III.—(LXIII).—NOVEMBER, 1920.—NO. 5.

CATHOLIC MISSIONARY LITERATURE.

THE General Committee on Catholic Affairs and Interests presented to the Catholic Hierarchy of America, assembled at Washington, 24-25 September, 1919, a report recommending the creation of a Department of Missions, home and foreign, because " the time has come when the Church of America has a special duty to become much more of a missionary Church, at home and abroad." The missionary career to which we have thus dedicated ourselves as a nation should call into being a missionary literature which, while fostering this new Catholic spirit, will in turn give it full and adequate expression.

A Benedictine critic of present-day missionary literature holds that " much of it neither impresses nor interests. There is often a sense of unreality or even of deadly dulness about it that checks interest and dries up sympathy." It lacks that something which even now makes the " Jesuit Relations " not only historical documents of great importance, but gripping recitals of manly endeavor, and divine assistance abundantly poured out. They are models of missionary literature, where the human element is never obtruded but is ever present to lend spice and variety, and to provide the setting for supernatural progress. Originally published as " Lettres édifiantes et curieuses ", that title fully accounts for the appeal they still make to the modern reader.

The labors of our apostles on foreign soil have a fascination all their own from the very fact that they are carried on in strange countries and climes. Even the most matter-of-fact human beings are not altogether insensible to the charms and

the romance of the distant and the unknown. They turn to it at times, if only from a natural eagerness to escape at least for a while from the humdrum of their daily existence. In public libraries books of travel and adventure are as much in demand as books of fiction, and for the same psychological reason. When faith casts its glamor over the new and the strange, sanctifying the sufferings, the successes, and even the failures of the apostle, the deft recital of his adventures in the Gospel's cause will bring surprising results, even when the missionary tale does not end with the usual pious lesson or an appeal for funds. We have had little opportunity in our own country to develop an extensive missionary literature. Maryknoll and Techny are pioneering along the new path, and with marked success. While a great deal remains to be done, there is no lack of material. It needs only to be coördinated and used with skill and vigor to make a wide, insistent, and irresistible appeal. Hard and fast rules as to method and subject matter there are none. But some of the factors that will make for success in this new field can be readily pointed out.

I.

The chronicling of events in an attractive style would seem to be the first requisite. There is a spirit of daring animating our missionaries as they go forth merry-hearted from home and kindred for the Saviour's sake. It is the spirit of true romance that does not question too closely nor scrutinize too minutely what the future has in store. What is novel to them at first in the language and customs of the people, the geography, the animal and plant life of the country, soon becomes commonplace. They are apt to imagine that all these things do not interest the stay-at-homes any more than they do them. Yet they make a peculiar intimate appeal to relatives and friends, to well-wishers and supporters of their cause, and their work. Our missionaries, of all men, have it in their power to increase their own ranks, to obtain the necessary funds for their labor, by graphic descriptions of what they see and hear and do.

Some are diffident about appearing before the public in print. Others are overburdened with work and harassed with

cares so that little time is left them for lengthy writing. Many are handicapped in both ways. A little previous training along these lines in the seminary may be a real help in overcoming these drawbacks, and would give worth-while returns. And not only would the cause of religion and the missions be thus advanced. But the cause of good reading, of history, of science, would be equally benefited. To come down to a concrete instance, the rapid spread of Catholicism in Central Africa may serve as an example.

The Catholic world, and the non-Catholic world as well, were rather startled when the beatification of the negro martyrs of Uganda was solemnly celebrated in Rome. Our missionaries had toiled in this part of the dark continent for forty years with truly wonderful results. They care nothing for human praise and human glory. "Thy Father who seeth in secret will repay thee," and only to His reward, eternal and unfailing, did they look forward. Yet theirs was the wondrous story of twenty centuries ago reënacted in our own day, that Catholics at large should have been familiar with. But we knew next to nothing about the heroism of these negroes, a heroism that has not been surpassed even in the early centuries of the Church. The humble toilers kept the record to themselves.

Protestant workers are by no means reticent about their accomplishments in the mission fields. They have a well-supported and strongly organized mission press. Their periodicals and their books give regular surveys, and often vivid accounts of the work done by the men and women sent out into foreign lands. Large amounts of money are in consequence put at their disposal with lavish generosity. Reports from the field are regularly made to the home society or church. These reports are brought to the notice of congregations and individuals who are made to feel a personal interest in the missions. Carefully compiled statistics play a large part in this work of propaganda at the home base, as they term it: statistics of converts actual and prospective, of churches and stations, of hospitals, schools and colleges, of missionaries and helpers sent out or returned on vacation. The latter, when home, are not idle, and bring their message again before the people, with the added interest and vividness of eye-witnesses.

The results of Protestant evangelism are not commensurate with their efforts and the money they spend. Their medical and hospital work may be far ahead of ours. When it comes to real, permanent, numerous converts from paganism, Catholic missionaries obtain greater and more lasting results with fewer men and means, as the examples of Uganda and China amply prove. According to recent figures for the latter country, it has 26,210 Protestant missionaries, with 335,000 converts, and 15,135 Catholic missionaries with 1,965,000 converts. Money is by no means the potent winner of souls that it is sometimes made out to be by over-businesslike evangelizers. Nor need the great number of Protestant missionaries mislead or frighten us. It takes comparatively little time to prepare and fit out for his task a Protestant preacher, in contrast with the long and arduous training which every Catholic aspirant for the priesthood has to undergo.

There is not much of real value that we can learn from Protestant missionary societies. Their way of spreading the Gospel through Bible hawking is as futile as it is sometimes spectacular. Their methods of winning followers are sometimes too closely allied to those of the mammon of iniquity. Not infrequently they are agents of their own government, or at least deeply concerned about advancing national prestige, together with the trade and political influence of the home land. England owes much of her African empire to the Rev. Dr. Livingstone, of whom it was said truly that he had always one eye on the kingdom of God, and the other on the kingdom of Great Britain.

However, our Protestant brethren do realize the full value of the printed word, and that point is worth our consideration. They succeed quite generally in making their missionary literature attractive; in bringing home very closely and very definitely to their supporters the topography and the people of their mission fields, their history, their present status and their requirements. This very familiarity which the reader comes to feel with the most distant outposts of his sect, enlists his sympathies, wins his heart, and opens wide his purse. This perfectly legitimate means of missionary propaganda is also at our disposal.

II.

Many a Catholic mission has an historical background the details of which are often unknown, yet well worth telling. The Catholic missionaries who approached nearest to Central Africa before its opening to the world and its subsequent wonderful Christianization as witnessed in Uganda, were the Portuguese Jesuits, Capuchins and Benedictines in Angola on the west coast and in Mozambique on the east coast. They had made surprising progress among people of the lowest cultural level, when they were expelled by an order of the infamous Pombal toward the end of the eighteenth century. Almost the only record of their achievements which we possess is from the pen of a Protestant, the Rev. Dr. Livingstone, who visited both colonies in 1854-56, on the first trip across the African continent ever successfully carried out by a white man.

Of Ambaca, Angola, Livingstone writes: "The district is said to contain upward of 40,000 souls. Some ten or twelve miles to the north there stood the missionary station of Cohenda, and it is now quite astonishing to observe the great number who can read and write in this district. This is the fruit of the labors of the Jesuit and Capuchin missionaries, for they taught the people of Ambaca: and ever since the expulsion of the teachers by the Marquis of Pombal, the natives have continued to teach each other. These devoted men are still held in high estimation throughout the country to this day. All speak well of them ('os padres Jesuitas'); and now that they are gone from this lower sphere, I could not help wishing that these our Roman Catholic fellow-Christians had felt it to be their duty to give the people the Bible, to be a light to their feet when the good men themselves were gone." Livingstone's mild sorrow for this oversight on the Jesuits' part does not prevent him from returning to the subject time and again, as new proofs of their splendid work, then going to decay, presented themselves on all sides to his astonished eyes.

In St. Paul de Loanda, the capital, "there are various evidences of its former magnificence, especially two cathedrals, one of which, once a Jesuit college, is now converted into a workshop; and in passing the other, we saw with sorrow a

number of oxen feeding within the stately walls. I visited the deserted convent of St. Hilarion at Bongo, a few miles northwest of Golungo Alto. It is situated in a magnificent valley, containing a population numbering 4000 hearths. The garden of the convent, the church and dormitories of the brethren, are still kept in a good state of repair. I looked at the furniture, coaches and large chests for holding the provisions of the brotherhood with interest and would fain have learned something of the former occupants; but all the books and sacred vessels had lately been transferred to Loanda and even the graves of the good men stand without any record. Their resting places are however carefully tended. All speak well of the Jesuits and other missionaries as Capuchins, etc., for having attended diligently to the instruction of the children."

And in Portuguese East Africa like scenes testified to the wilful blindness of so-called statesmen who loudly profess their devotion to the welfare of inferior races, while they deprive them of their sincerest friends the missionaries, and leave only havoc in their wake. "I went to see the sight of a former establishment of the Jesuits called Micombo about ten miles southeast of Tete (on the Zambesi). Like all their settlements I have seen, both judgment and good taste had been employed in the selection of a site. A little stream of mineral water had been collected in a tank and conducted to their house before which was a little garden for raising vegetables at times of the year when no rain falls. It is now buried in a deep shady grove of mango trees. I was accompanied by Captain Nunes, whose great-grandfather, also a Captain in the time of the Marquis of Pombal, received sealed orders to be opened only on a certain day. When that day arrived, he found the command to go with his company, seize all the Jesuits of this establishment, and march them as prisoners to the coast." Thus the dreary tale of thwarted hopes, ruined plans and good undone goes on. How much farther would the civilization and Christianization of Central Africa have been advanced had these missionaries been left undisturbed at their work? The Portuguese possessions themselves furnish the answer, for although the oldest, they are the poorest and most backward of all the African colonies administered by European powers.

What took place here, took place in many other regions. Those pages of bright heroism and unselfish devotion, which abound in our missionary annals, on every continent, deserve to be recalled for their intrinsic interest and as a setting to modern missionary effort. A "History of Missions" on a comprehensive plan (the Fathers of the Divine Word at Techny, Ills., have already published a creditable handbook) would be a great step forward.

III.

Ethnological information from the mission fields is an ever-interesting and welcome subject. We hear in a general way about the savage tribes to whom our missionaries are sent, and of the savage languages they have to acquire. How often we feel the wish to know a little more about these peoples, their customs, their government, their family relations, their speech. Men are essentially the same all over the earth, and yet so different from one another in many ways as to furnish an inexhaustible source of worth while information for the learned and the unlearned alike.

A certain class of scientists glibly claims that the whole human race in its gradual evolution passed from the primitive stone age to the iron age. An abundance of stone implements, discovered in various places, are supposed to prove this assertion. And some backward tribes are found to-day that are using stone implements only. The African savages are looked upon as the most degraded of all human creatures, and therefore the nearest to our ancestors, the brutes. Yet, Dr. Livingstone, than whom few had better means of knowing, claims unhesitatingly that the African negroes have always used iron. No stone implements of a past age have ever been discovered amongst them. One such fact upsets the most carefully elaborated theories as to man's slow evolution from the simians.

In the same manner Bishop Leroy in the Congo, has shown that the most primitive tribes have some idea of God, as well as of good and evil, proving against certain blatant atheists that those convictions are not the result of education or environment, but are native to the human mind. As for savage languages, the speech of backward races shows that man's

intelligence is fashioned and functions in the same manner everywhere. Bantu is and is destined to continue one of the twelve most important languages of the world. It is spoken by some fifty million people, spread over one-third of the African continent. Swahili is the most important dialect of Bantu. It is understood clear across the continent, from the Indian Ocean to the mouth of the Congo, all along the east coast, in Madagascar, and by the Sidis of India. White men and black avail themselves of it in religious instruction, in commercial transactions and official documents. It is fast becoming the *lingua franca* of Africa. A very musical tongue, it abounds in vowels, every word ending in one. Besides sharing with all other Bantu languages a wonderful fertility in developing grammatical forms from a given root, and great delicacy as well as flexibility in the use of them, Swahili is preëminent in having the opportunity as well as the capacity to draw upon the inexhaustible stores of the Arabic vocabulary for the expression of new ideas. Not having developed any written characters before the advent of the white men, these found it easy to represent its sounds adequately by the common Roman alphabet, even the harsh Arabic words being promptly and effectually softened down in the act of appropriation by Bantu's unfailing euphonic instinct.

Its rules of grammar are so simple as to be almost mechanical. The laws that govern the different parts of speech are essentially the same as those of any so-called civilized language, e. g., Latin. The plural of a Latin noun is formed by adding certain mutable suffixes to a permanent root: ros-a; ros-ae. The Bantu dialects, while also keeping the root intact, use prefixes to change the singular to the plural form: m-tu (a person); wa-tu (persons). The same takes place with the verb: all distinctions of person and tense are marked by prefixes, placed before the root in a certain order; all other distinctions in the verb are marked by changes at the end of the root. In fact, some resemblance to Greek at once suggests itself to the mind. The language is rich, rational, philosophic, and betokens a much higher level of civilization than do the morals and customs of the race that uses it. This is scarcely the place to go into details, but the possibilities of the subject are not without value in making missionary literature attrac-

tive to various tastes. Before the war the Society of the Divine Word in Europe published a scientific magazine, *Anthropos,* open to all Catholic missionaries, who had the choice of four different languages for their contributions. From long residence among the aborigenes of various lands, none was better qualified than they to speak with authority on ethnological and allied subjects that have given rise to a great deal of controversy.

IV.

Then there is the flora and fauna, often rich and picturesque, and generally unfamiliar; the climate, the lakes, the rivers and mountains, which, together with the daily habits of the people, offer an almost infinite variety of topics for illustration and description. The simple easily operated camera of to-day puts into the hands of every missionary the means to visualize many of these features, thus attracting and holding attention to his work. Sometimes the missionary's whole larder consists of his gun only. He quickly learns how to use it to good advantage. Thus his personal adventures with birds and beasts are many and varied. He can draw upon them for a narrative that is all the more pleasing for being true. The great geographical feats of a Father Marquette in America, of an Abbé Huc in Central Asia, are a thing of the past as much as the discovery of new continents. The white man has penetrated everywhere. But the unfamiliar aspects of explored lands are well-nigh countless.

A touch of nature makes the whole world kin. And our mental picture of savages does not always fit in with this delicate etching by an eye-witness: " I have often thought," writes Dr. Livingstone, of the African negroes, " in travelling through their land, that it presents pictures of beauty which angels might enjoy. How often have I beheld, on still mornings, scenes the very essence of beauty and all bathed in the quiet air of delicious warmth! Yet the occasional soft motion imparted a pleasing sensation of coolness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the groups of herd-boys with miniature bows, arrows and spears; the women wending their way to the river with watering-pots poised jauntily on their heads; men sew-

ing under the shady banians; old gray-headed fathers sitting on the ground with staff in hand listening to the morning gossip, while others carry trees or branches to repair their hedges; all this flooded with the bright African sunshine, and the birds singing among the branches before the heat of the day has become intense, form pictures which can never be forgotten."

The very difficulties and trials of missionary life, arising from sources which to us in civilized lands are unsuspected, afford room for entertaining digression. An observant traveller, after dilating upon the insect nests that attack one's person, clothing, food, and belongings by day and night, adds in lighter vein: "Charming existence and one full of surprises, to which, however, you grow accustomed, so that when you return to Europe and have none of these inconveniences, you miss them, and solitude weighs heavily upon you. Life swarms everywhere in these (tropical) countries, and possesses wonders for the student."

And it entails real privation also, but never sacrifices so great that the missionary deems them worthy to put alongside the sacrifice of Him who came down from heaven and died for us. It is an easy task to collect from Protestant writers and travellers an abundance of glowing tributes to the whole-hearted devotion and success of our priests and Sisters on heathen soil. Invariably they seem more impressed by these than by their own. It took the virile pen of a Stevenson to awaken even Catholics fully to the heroism of a Father Damian. Not all those who tread his footsteps in the foreign apostolate, can expect to benefit by the talents of so able a champion. Nor should it be necessary for them to await such rare opportunities before they receive the help to which they are fully entitled.

V.

While it will lose nothing by being exhibited in its natural setting, the supernatural aspect of the missionary's work and of his life is and remains the most fascinating. Now he meets with anxiously inquiring, well-disposed spirits who, willing to shake off the shackles of centuries, cling to him from the first, hang upon his lips, receive the strange message of salvation

and remain faithful to it unto torture and death. Now he falls in with the worst type of savage, intractable, cruel, jealous of his forefathers' customs and of his tribe's superstitions, determined not to exchange them for anything, however beneficial, that the white man may bring. The white man is his enemy; he dreads him and he wants none of him or of his teachings. With tact and patience and prayer he is won over at last, lifted out of his degradation, and made an heir of heaven.

And again he encounters the semi-civilized and coldly-calculating type who looks upon the white missionary only as the purveyor of new and useful things that his fancy covets. Religion does not interest him, but a European visitor and resident does, because he opens up new fields of trade and profit. He also is won over at times. At times he lacks the courage to follow the promptings of grace and of his better nature. He has aroused great hopes in the missionary. But the latter is disappointed in the result.

The play and interplay of untutored mind and will, age-old custom, ingrained superstition, cupidity, coöperation with divine light or rejection of it, is an ever-shifting panorama which moves and inspires, grips the heart strings of all who watch its unfolding in missionary writings. Above all, under God, in some mysterious manner it takes hold of young hearts and determines new vocations. In due time Catholic America should be sending its sons into every quarter of the globe.

A Catholic missionary literature that takes full account of its manifold opportunities, and sets them forth with freshness, directness and vigor of style, will find an ever-widening circle of readers. It will secure the two great ends which Pope Benedict had in view in his recent Encyclical, when he pleaded for a revival and spread of the missionary spirit: to make us deeply and consciously thankful for the wonderful gift of the true faith which in our easy surroundings we take too much as a matter of course; to call forth an increasingly generous supply of men and means for the propagation of that faith among the one thousand million heathen who still sit in darkness and in the shadow of death.

J. B. CULEMANS.

Moline, Illinois.

THE NEW CODE AND CIVIL LAW.

BENEDICT XIV briefly and clearly discusses the relations which existed between canon law and civil law in his time.[1] He says that canon law expressly approved some of the provisions of the civil law, as for example legal adoption. Other provisions, like the permission of usury and the refusal to recognize marriages contracted by minors without their parents' consent, canon law reprobated and condemned. Certain other civil laws were neither expressly approved nor condemned by canon law. Civil laws of the first class may and sometimes should be quoted by canonists. Those of the second class they should not mention. But it is, he says, very useful sometimes and praiseworthy to mention those of the third class. The first class had been canonized by the Church, it was said, and thus had become integral portions of the canon law. Laws of the third kind which relate to merely profane matters and are in no way contrary to the sacred canons, seem to be tacitly approved by canon law, says Benedict XIV. This appears from such passages as the following: "As the civil law does not disdain to imitate the sacred canons, so the statutes of the sacred canons are helped by the constitutions of princes." [2]

And again: "Holy Church does not reject the service of secular laws if they follow in the steps of equity and justice." [3] "So that," concludes the learned Pope, "if an ecclesiastical judge has to pronounce sentence on a merely temporal matter, concerning which he finds that nothing has been decided by canon law, he not only can but ought to conform himself to the civil law." This, he goes on to say, is the common opinion, expressly defended by the great classical canonists. By the civil law Benedict XIV understood the later Roman law as revised by Justinian. This is clear from the quotation which he gives from Hincmar of Reims: "The Church approves the Roman laws promulgated by the Emperor Justinian."

This point is discussed at some length by the canonist Bouix.[4] He says that when the canon law makes no provision for any

[1] De synodo dioecesana, lib. ix, cc. 10-14.
[2] C. I, de nov. oper. nuntiat.
[3] C. *Super specula*, de privil.
[4] *De judiciis*, I, pp. 19 ff.

particular matter, the defect is to be supplied from the Roman law. In this way the doctors unanimously understand the alliance between the Canon and the Roman law. He then quotes Engel as saying: "If there is anything doubtful and obscure in canon law (as there are very few decisions in canon law especially about contracts and pacts), but the matter is clear in civil law, and it is profane and not spiritual, there is room in the ecclesiastical court even for the civil law."

The above quoted text of the canon law,[5] says Suarez, "does not speak of temporal but of ecclesiastical causes, and in this respect it ought to be observed in the whole Church; because in these causes it is everywhere subject to the canon law, and so it ought also to make use of the civil law in so far as it is there canonized." "That decretal, then," concludes Bouix, "according to the common interpretation of doctors, canonizes the civil law of Justinian, that is, decrees that it should be applied to the settlement of those questions only about which there is nothing determinate found in the canon law."

The same author remarks that canon law attributes this force to the Roman or Justinian law, not to the civil law which other nations have used in the past or use now. And so it would be useless to quote the civil law of other nations in proving a point in the ecclesiastical court, because the Church has not made them its own but only the Justinian law as supplementary in those matters about which the canons say nothing or speak doubtfully.

This latter opinion of the old doctors has not gone unchallenged in recent times. Cardinal d'Annibale[6] agreed that the Roman civil law should be consulted by the canonist for the interpretation of canons which were made when the Roman civil law was in force. But he maintained that the civil law which is in force now should be made use of to supplement the canon law in those profane matters in which nothing is laid down in the canon law.

Although this last principle is not formulated in express terms, it seems to have been virtually adopted in the new Code of Canon Law. In large departments of law the new Code expressly approves the enactments of the civil law in the

[5] C. I, de nov. oper.

[6] *Summula Theologiae Moralis*, I, n. 201, ed. 3.

country or State concerned, unless they are contrary to the divine law or to the express provisions of the new Code. It would seem, then, that in all these departments the civil law of each country or State is canonized by the new Canon Law. Thus with regard to contracts and payments Canon 1529 prescribes:

> What the civil law in the country lays down about contracts both in general and in particular, whether nominate or innominate, and about payments, let that be observed in canon law in ecclesiastical matters with the same effects, unless it is contrary to divine law, or it is provided otherwise in canon law.

There is a special provision as to the time for urging the obligation of contracts in Canon 33, § 2:

> As far as regards the time of urging the obligation of contracts, unless there is an express agreement to the contrary, let what the civil law prescribes which is in force in the country, be observed.

Canon 1543 contains a pronouncement on the legal interest for a loan:

> If a fungible is so given to someone that it becomes his, and afterward so much in the same kind is restored, no gain by reason of the contract can be received; but in the lending of a fungible it is not in itself unlawful to make an agreement about the legal gain, unless it is certain that it is immoderate, or even about a greater gain, if there is a just and proportionate title.

The contractual capacity of minors is apparently regulated by the civil law according to Canon 89:

> A person who has attained his majority has the full exercise of his rights; a minor remains subject to the authority of his parents or guardians in the exercise of his rights, except in those matters in which the law holds minors exempt from parental authority.

In certain circumstances the sacred furniture and relics which belonged to a dead cardinal, residential bishop, and beneficed cleric become the property of the Church according to canon law. Canon 1301 prescribes that all these are bound to provide by will or by another instrument formally valid in civil law, that what is prescribed by the canons in this matter may

obtain its effect in the civil court. In this connexion Canon 1513, § 2 should be noticed. It says:

> Let the formalities of the civil law be observed as far as possible in last wills for the benefit of the Church; if they have been omitted, let the heirs be admonished to fulfil the will of the testator.

So that, although the formalities required in a will by the law of the country should be complied with as a precautionary measure, they are not required for the validity of a will in favor of pious causes in the forum of conscience and of the Church.

According to the spirit of the Church all possible means should be taken to avoid lawsuits among the faithful. The Code bids the judge be on the lookout both before a trial begins and while it is going on for an opportunity to induce the parties to compose their differences without the form of a contentious trial. One way of doing this is by what the law calls a transaction, or settlement out of court. Canon 1926 provides as follows:

> In a transaction let the rules be observed which are laid down by the civil laws of the place in which the transaction is entered upon, unless they are against divine or ecclesiastical law, and with certain reservations which are laid down in the canons.

Another means of attaining the same end is by a compromise for arbiters or arbitrators. Canon 1929 is as follows:

> To avoid judicial trials the parties can also enter into an agreement by which the controversy is committed to the judgment of one or more who will settle the question according to law, or treat and transact the business equitably; the former are properly called *arbiters,* the latter *arbitrators.*

What is laid down concerning a transaction is, says the Code, applicable to a compromise, and so the rules laid down by the civil law of the country about a compromise are also canonized by the Church.

The Church canonized the Roman civil law of adoption, and canonists and moral theologians commonly taught that in countries where the modern civil law agrees in essentials on this point with the Roman law it also was canonized by the

Church. In such countries legal adoption was a diriment impediment of marriage between certain parties. In other countries where legal adoption was not recognized or where it differed essentially from the Roman law, there was no diriment impediment of legal relationship.

The new Code canonizes the law of the country on this point without reference to the Roman law. Thus Canon 1059 provides:

> In those countries where by the civil law legal relationship arising from adoption makes marriage unlawful, marriage is also unlawful by canon law.

And Canon 1080:

> Those why by civil law are held to be incapable of marrying one another on account of legal relationship arising from adoption, cannot contract a valid marriage with one another by force of the canon law.

Prescription was regarded as a legitimate means of acquiring property and rights and of freeing oneself from various burdens on certain conditions. In general the conditions required were those laid down by the Roman civil law, but they were corrected and amplified by the Church. The new Code has made a great change in this matter. It canonizes the provisions of the civil law of each particular country with certain reservations. Canon 1508 is as follows:

> As a means of acquisition and freeing oneself from burdens the Church receives for ecclesiastical goods prescription as it exists in the civil legislation of each respective nation, but safeguarding what is prescribed in the canons which follow.

The following are not subject to prescription:

1. What is of divine law, whether natural or positive.
2. What can be obtained by apostolic privilege alone.
3. Spiritual rights of which laymen are not capable, if there is question of prescription for the benefit of laymen.
4. The certain and indubitable limits of ecclesiastical provinces, dioceses, parishes, vicariates apostolic, prefectures apostolic, abbacies or prelacies of no diocese.
5. Mass stipends and obligations.

6. An ecclesiastical benefice without title.

7. The right of visitation and obedience, so that subjects can be visited by no prelate and are now subject to no prelate.

8. Payment of the cathedraticum.

Sacred things which are in the ownership of private persons can be acquired by private persons by prescription, but they cannot apply them to profane uses; however, if they have lost their consecration or blessing, they can be acquired freely even for profane uses, but not for sordid uses.

Sacred things which are not in the ownership of private persons can be prescribed, not by a private person, but by an ecclesiastical moral person against another ecclesiastical moral person.

Immovables, precious movables, rights and actions, whether personal or real, which belong to the Apostolic See, are prescribed in the space of one hundred years.

Those which belong to another ecclesiastical moral person are prescribed in thirty years.

No prescription is valid unless it rests on good faith, not only when possession begins, but during the whole time of possession required for prescription.

The following practical case may perhaps help us to realize the effect of these provisions of the new Code of Canon Law.

Peter, the parish priest of A, borrowed a valuable book from John, the parish priest of B. Shortly afterward John died and Peter was removed to another parish in a distant part of the diocese. Peter told James his successor in the parish of A that the books which he would find in the presbytery were parish property, quite forgetting the valuable book borrowed from John. James supposed that this book belonged to his parish like the others and kept it for thirty years. Does it now belong to parish A by prescription?

It does belong to parish A, I think, if it formerly belonged to parish B. But supposing that it was John's personal property. The Code sends us to the law of the country, and I will suppose that, as in English law, the law of the country grants no title to movables by prescription. To whom will John's valuable book belong? Can it be prescribed, and how long must possession last before the prescription is complete?

Perhaps someone of the reverend clergy will favor us with a solution of the case.

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THE MASS AND THE PRIEST'S PERSONAL SANCTIFICATION.

The Lord said also to Moses: Speak to the priests and say to them: They shall be holy to their God, for they offer the bread of their God, and therefore they shall be holy.—*Lev. 21: 6.*

WAS it Saint Philip Neri who thought a single Mass sufficient to make an ordinary being a saint? Certainly it was the same kindly but shrewd ascetic who declared that, if he had twelve good priests, he would convert the world. What, then, are the elements that enter into the fashioning of the ideally good priest? Personal holiness, of course, which consists in the union of the priest with the Master, his exemplar and personal friend and his High-Priest. And this intimate union can be suggested in no more fitting way than by the word "communion"—union with—*unio cum Christo.* "I am the vine; you the branches." The nearer the tendril is to the main portion of the plant, the more sap it will receive, the greater and more luxuriant will be its growth. In proportion as the priest is near to Christ, the holier he will be. "I am the vine and my Father is the husbandman. Every branch in Me that beareth not fruit, He will take away: and everyone that beareth fruit, he will purge it, that it may bring forth more fruit. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. He that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing".[1]

What deed is it that unites us priests in so intimate a union with Christ whereby He abides with and in us, and we with and in Him? It is that deed which recalls the daring words of St. John Chrysostom, "nos sibi coagmentat,"[2] and which made St. Augustine say in the person of the Blessed Christ: "Nec tu me mutabis in te, sicut cibum carnis tuae, sed tu mutaberis in me."[3] The union at Mass of the Christ and His priest is unique. At this Agape, the "vinculum amoris"—the Eucharistic bond of love—is forged in the "Burning Furnace of Charity." In the immense depths of the Eucharistic "centre of all hearts," the "fountain of life and holiness,"

[1] John 15: 1-5.
[2] Hom. 60, Corp. Christi.
[3] Conf., Bk. 7, c. 10.

and the "abyss of all virtues" the priest's heart becomes submerged.

This union of the human soul and the Divine Personality may be viewed from different angles. There is the union of affection, the close bond of friend with friend. The Divine Friend assures His priests: "You are my friends . . . I have called you friends . . . I have chosen you."[4] There is also the union or identity of purpose. In this unity, Christ shares with His priests the great desire to save souls. "Behold I come,"[5] He says, and to His chosen ministers: "I have appointed you that you should go!"[6] Again, there is the union or likeness between the model and its copy. The Divine Model admonishes those who would be like unto Him: "Be you therefore perfect, as also your heavenly Father is perfect."[7] Moreover, there is also the union of the disciple and his Master. The servant delights to dwell near his lord. He anticipates the latter's wishes and avoids what is displeasing to him. "It is enough," says Christ, "for the disciple, that he be as his Master, and the servant as his lord."[8] And finally, there exists that sacred relationship of the lover and his beloved which is aptly expressed by the singer of the Canticle of Canticles: "I to my beloved, and my beloved to me who feedeth among the lilies." (C. 6: 2.)

Each of these various forms of union must solicit our admiration and stimulate our zeal. Nevertheless, in the hurry and bustle of this sadly distracting workaday world of ours, the heart of the ideally good priest can hardly fail to hunger after some simple formula, some clearly expressed symbol, some unique and outstanding fact, that may possibly assemble and coördinate these different kinds of union. Is there anywhere such a formula, such a symbol, such an outstanding fact? Fortunately there is. The one thing that assembles all these figurative, moral and spiritual ideas of union into one simply understood and clearly expressed symbol and fact of union, is, undoubtedly, the Sacrament of the Altar. There

[4] John 15: 14.
[5] Ps. 39: 8.
[6] John 15: 16.
[7] Mt. 5: 48.
[8] Mt. 10: 25.

results from this coagmentation (to quote the thought of St. John Chrysostom again) a double gain. Not only does the priest become united with Christ, but he also becomes a symbol and fact of union between the real body of Christ and that mystical body which we call the Church. For it is the Mass that makes the priest the efficient fountain from which gush forth the waters of the Saviour unto all the thirsting children of men.

This is the ascetical theory of the priest's relation to Christ's real body on the one hand and to His mystical body on the other. And this ascetical theory, as theory we may call it, is a fact of Catholic doctrine. Is it any wonder that the Angel of the Schools, meditating the theory and practising the fact, should have seen in this ineffable relationship those wondrous fruits to which he calls attention? The effects of the Holy Eucharist,[9] says St. Thomas, are to give us a pledge of our future glory with God, to preserve the soul from sin, to purify it and free it from the punishment due to sin, to imbue us with a hatred for things earthly, to elevate the mind to God, to illumine the intellect, to give fervor to the affections, to refine the faculties of soul and body, to produce interior peace and holy joy. All these are the Eucharistic treasure trove of what Father Faber calls the "Citadel of Divine Love".

If such are truly the effects of supping at this Divine Table, we need not marvel at the words of St. Philip Neri: "Give me twelve good priests and I will convert the world". There must assuredly be something wanting to us. Is it possible that to us may be applied the words of the Prophet Aggeus: "You have eaten and are not filled, you have drunk and you are not inebriated",[10] since apparently we do not measure up to the standard of St. Philip's "good priests"? May it not be that we need to be reminded of St. Paul's admonition to St. Timothy: Renew thy first fervor.

If the preacher strongly conscious that his sermon may be the last, encourages himself to renewed efforts and speaks as a dying man to dying men, should not the priest with still greater reason stimulate his first fervor by a similar thought. This

[9] III Pars, q. 79, art. I ff. Cf. also Concil. Trid., Sess. 13, cap. 2.
[10] Ag. 1:6.

Holy Mass which he is about to celebrate may indeed be his last, for we know not the day nor the hour when the Son of Man cometh. The priest—that other Christ—truly offers a sacrifice of death for a dead world. If that world is to live again, it must be by the revivifying power of the Sacrifice of Calvary. And in this great recreative drama the priest must regard himself not so much as the minister of Christ, but as the Christ Himself of Calvary." [11] Nearly every priest, even among those of venerable age, can probably recall with little effort the almost apocalyptical splendors that glorified his first Holy Mass. He would have been happy and satisfied if that first Mass had also been his last. This is no mere figure of speech. This is not fiction or fantasy. It has happened, however, that the good God has prolonged his life and has granted him the priceless boon of many, many Masses during his priestly life. If, then, before each Mass or at his morning meditation he should recall the days that shortly preceded his ordination, surely his youth would be "renewed like the eagle's." [12] "I thought," sang the Psalmist, "upon the days of old: and I had in mind the eternal years. And I meditated in the night with my own heart: and I was exercised and I swept my spirit. . . . And I said, Now have I begun: this is the change of the right hand of the most High. . . . I will be mindful of Thy wonders from the beginning. And I will meditate on all Thy works." [13] Thus the priest is moved to meditate: "If this Mass which I am about to offer were my last Mass, as it may be, I should offer it as a dying man for dying men." With what a glow of enthusiasm would he ascend the steps of the altar to offer the Clean Oblation for the living, the dying, and the dead. He is not only offering the Holy Sacrifice for himself, a dying man, but he also offers it for that dying world for which Christ died.

Of course we have to face the fact, which in some respects is a terrible one, that we are after all children of nature. As such we are subject inevitably to that otherwise kindly process of nature by which she gradually and insensibly converts into a kind of automatism those activities which at first we

[11] Cf. III Pars, q. 82, art. VII, ad III.
[12] Ps. 102: 5.
[13] Ps. 76: 6-13.

had to learn to perform with anxious care. Whatever we do repeatedly, nature more and more tries to make automatic. A habit we call it. And the proverb warns us that habit is a second nature. But call it what we will—automatism, habit or routine—slowly but surely and alas, all unconsciously, we fall under the sway of our natural inclinations.[14]

Meanwhile, children of nature though we be, we are by our very profession striving to lead, not a natural, but a supernatural life. Grace is battling with nature. To which side should our sympathies lean? Certainly of all men the priest must once for all range himself on the side of grace. Now it is a fortunate circumstance that the very powers of intellect, will, and passion, which nature subtly strives to gain to her side, can be marshalled against her. For after all the intellect can be aroused by meditation before Holy Mass, the will can be quickened to its fullest zeal by the contemplation of Christ's initial Sacrifice on Calvary, and the emotions can be warmed into a glowing fervor at the thought of that heavenly Bread which is to sustain the life of the priest's own soul and, through his ministration, the souls committed to his care.[15]

Reverting to the effects of Holy Communion as indicated by St. Thomas, we of course know that these are partly due to the *opus operatum* but also very largely to the *opus operantis.*[16] We cannot add to the former, but by the kind of meditation I have indicated, we can immeasurably increase the latter, and so at least approximate to the ideally good priest of whom St. Philip speaks.

While the Holy Mass combines for the priest the two aspects of sacrifice and communion, the completion of the whole divine drama consists in the assembling of the faithful to eat the Body of Christ. In this way, the Holy Sacrifice is a means and help to that heavenly feasting—the priest preparing for it by the sacrifice and then eating of the Bread and drinking of the Chalice at Communion time. Such was the thought of the sublime poet of the Blessed Sacrament when in his "Sacris Solemniis" he sang: "Sic sacrificium istud instituit".

[14] Cf. Father Chaignon, S.J., *The Sacrifice of the Mass Worthily Celebrated*, New York, 1897, p. 116; also Card. Bona, *De Sacrificio Missae*, c. VI, n. 7.

[15] Cf. Conc. Trid., Sess. XXII, c. 5.

[16] Cf. Dr. Nicholas Gihr, *The Holy Sacrifice of the Mass*, St. Louis, 1908, pp. 146 and 176.

Continuing this view we shall find that our meditation stimulates the intelligence, quickens the will, and enflames the emotions in a worthy preparation for the Holy Sacrifice and for this supreme drama itself as a further preparation for the climax to be attained in Holy Communion. Thus meditation, sacrifice and communion are but links in the chain of personal sanctification.

In all that has been so far said the writer has but endeavored to give expression to the thought crystallized in the ancient proverb: "Quidquid agas, prudenter agas et respice finem." The end, which is the last thing to be attained, is the first thing to be conceived. The end, of course, must be our sanctification; "for this," says St. Paul, "is the will of God: your sanctification." [17] *Respice finem!* It will represent to our minds the one great purpose of our creation. It will also enable us "prudenter agere", for the end is not only the first thought conceived in the mind, it is also the rudder which is to steer us to the destined port—it is the "guide, philosopher, and friend" always at our side, whispering into our ear words of counsel, of warning, and of kindliest encouragement. Our ancient proverb is a pagan one, and we are reminded alas! how much the children of this world are wiser in their generation than the children of light.

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THE ARCHIEPISCOPAL ARMS OF ST. CHARLES BORROMEO.

I.

RECENTLY [1] the ECCLESIASTICAL REVIEW published "A Study of the Arms of St. Charles Borromeo" by Mr. Pierre de Chaignon la Rose. The article embodied an argument to prove that the tradition which places the well known "Humilitas Coronata" in the escutcheon of St. Charles is based upon an error in violation of legitimate heraldry. The author contended that the "Humilitas" emblem is an *impresa*-device, introduced by the later biographers of the Saint; and that neither the Cardinal Archbishop himself nor his rightly

[17] 1 Thes. 4:3.

[1] February, 1920, pp. 164-189.

informed contemporaries could have countenanced what was actually a corruption of heraldic art.[2] The article takes issue not only with the older biographers of St. Charles who place the "Humilitas" in the arms attributed to him as Cardinal Archbishop of Milan, but with a more recent writer on heraldic art, Dr. Santa Maria, who, in the *Rivista Araldica* for October, 1918, assumes the "Humilitas" device as a legitimate part of the Saint's escutcheon.

The proof adduced by Mr. La Rose to show that correct heraldry and the actual practice of St. Charles rejected the "Humilitas" is a plaster cast of a seal preserved in the collection of the British Museum. This cast omits the "Humilitas" design and gives chief position to the "six balls" of the Florentine Medici arms.[3] The plaster cast of the British Collection is without question a genuine proof that such a seal was made for the use of St. Charles. We reproduce it here from an exact copy (replica) of the original cast sent to Mr. La Rose by the authorities of the British Museum through the intervention of the librarian of Harvard University.

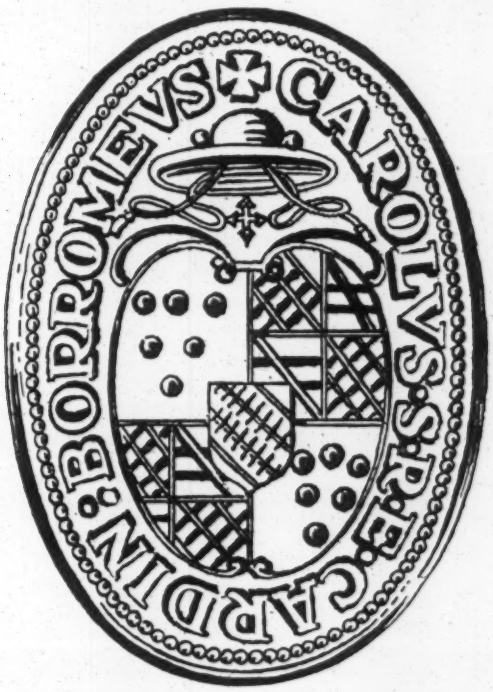
With the aid of this design Mr. La Rose was able to suggest what as an experienced heraldist he believed to be the correct shield of the Cardinal Archbishop of Milan. "I am not", he writes, "in the shield which I finally present, endeavoring to further any personal opinion or version of my own: I am merely conscientiously attempting to display and analyze an incontestably authentic version which the Saint has actually left us on his seal. I can only say that in using the shield

[2] "Saint Charles Borromeo had at least five *imprese*, and the unicorn and the 'Humilitas', drawn in his shield in Ciaconius, are simply two of them misplaced there. They do not appear on his *heraldic* seal, and I, for one, am convinced that a personage of his social training and scholarship would not, alone among his contemporaries, commit this heraldic solecism—whatever subsequent Borromei may have seen fit to add to their later, and eventually grotesquely complicated arms in honor of the family Saint." L. c., pp. 178-179.

[3] In our criticism of Mr. La Rose's article we had said: "It is quite conceivable that a plaster cast, such as the British Museum possesses, might have been made as a suggestion for the official seal of the Archbishop, after the Pope, his uncle, had declared his preference for the Florentine allegiance; but the important fact that St. Charles approved and adopted it needs still to be shown." This was an error. St. Charles, no doubt, had the seal made, and probably used it as papal official before he became priest and bishop and while at Rome. But this does not affect our plea for the retention of the *Humilitas* in the arms of the Archbishop of Milan, as it appears in the seal now produced of the Cardinal Priest Charles Borromeo. Such a seal only could have been used by him as actual archbishop.

of Fig. IX [4] for its patron, a seminary or college will have behind it at least the justification of St. Charles's *personal,* official use of the same; and that, until a similar justification for other versions is demonstrated by definite proofs (Dr. Santa Maria, like the majority of modern amateurs, cites absolutely no authorities), this is the only version one may safely use."

FIG. 1.



Despite the evidence furnished by the seal from the British Museum and the arguments given by Mr. La Rose, we doubted the conclusion that "this is the only version one may safely use". Our hesitation rested, we confess, on a merely superficial knowledge of the literature regarding the subject, and probably also on a sentimental reluctance to let the traditional "Humilitas" attached to the memory of St. Charles be ascribed to "pious stupidity" of writers "who know practically noth-

[4] See ECCL. REVIEW, l. c., p. 177, where the shield is drawn in full under the title "St. Charles Borromeo, Card. ABP. of Milan—4 Nov. 1594."

ing of heraldry" (p. 180). We had not even read the article by Dr. Santa Maria in the *Rivista Araldica*, and only learnt later that the opinion expressed by him [5] had been attested by the writer of *Lo Stemma dei Borromei* in a work *San Carlo Borromeo nel Centenario della Canonizatione*, in 1910, where a copy of a seal attached to the Saint's correspondence is reproduced, dated 1570; that is, when Charles was actually archbishop, having been in residence about five years. This copy of the seal happens to contain the "Humilitas". Hence in asking Mr. La Rose to permit us to offer a published criticism of his conclusions we had hardly any other plea than the fact that St. Charles himself had expressed his recognition of the "Humilitas" as part of his (the Borromeo) escutcheon in an authentic letter written before he left Lodi, in Lombardy, to attend the solemn coronation festival of his uncle at Rome, whither he had been summoned by papal command. There were other less definite indications to show that the "Humilitas" device in the Borromean arms was not a mere *impresa*, at least in the estimation of Charles. Beyond this our proof could not go. Thus the assumption that the Saint did not discard the "Humilitas" after he became Cardinal Archbishop of Milan rested on purely general principles of historical writing, namely the fact that, if the intimate friends, biographers of the Saint, and a universal tradition throughout Lombardy connected the "Humilitas" with the Cardinal Archbishop of Milan, there must be some tangible reason. Since Mr. La Rose had said that he should "welcome in the ECCLESIASTICAL REVIEW or elsewhere a reasonably documented exposition of any other version of St. Charles's arms that can claim equal validity with the seal noted in the British Museum Catalogue", it became incumbent on us, who had ventured to criticize his article, to find, if possible, further evidence to the contrary.

II.

The original manuscript letters and official documents with seals or arms attached to them must be looked for in the different archives and libraries of Europe, such as the Ambrosian Library (the Brera), the archiepiscopal Curia of

[5] *Rivista Araldica*, Oct. 1918.

Milan, the old royal archives of Naples, various monasteries and private collections, and others mentioned by Canon Aristide Sala in his *Documenti circa la Vita e le Geste di San Carlo Borromeo.* On inquiry we found difficulty in obtaining access to the originals for the purpose of photographing and copying, which would be necessary to get satisfactory results. Apparently not many letters and documents have actual seals affixed, since the "watermark" commonly impressed in the fabric of the paper sufficiently indicated the Cardinalitial dignity of the writer who made use of it, as is shown in some letters of St. Charles preserved in the Library of Overbrook Seminary. Fortunately we were able to reach the Bollandist Fathers at Brussels, who have returned to their labors of the the last three hundred years, with all their treasures of documentary history preserved from the ravages of the late war. Here we find the gathered stores of valuable records for building up those biographical monuments which have become the admiration of the world of literary and historical critics as well as the certified source of inquiry for the student of hagiography. The studies of the Jesuit Fathers engaged in this gigantic work have gone far into the November Menology. But the life of St. Charles is not yet contained in the published collection. The scholarly P. Van Ortroy, S.J., to whom the task of arranging the material in hand had been committed, died but a short time ago, and the completion of the work rests in other hands. Meanwhile the courtesy of Père Le Chat, S.J., engaged in the Bollandist writing of the *Acta Sanctorum,* has enabled us to obtain some fresh light on the important subject as to what was the escutcheon officially recognized by St. Charles as Archbishop and Cardinal.

In reply to our inquiry whether there were in possession of the Society any specimens of seals used by the Saint which might indicate his arms as Cardinal Archbishop of Milan, P. Le Chat replied in a letter from which we quote the following:

> Ce qui vous intéressera peut-être davantage c'est que l'on conserve à la bibliothèque des Bollandistes deux cachets de Saint Charles. Ils ont probablement été detachés de quelque lettre de lui; ils sont en cire rouge, recouverts d'une legère feuille de papier; ils mesurent

0,030 mm. sur 0,025. Le premier porte en exergue: CAROLUS S.R.E. DIAC. CARD. BORROMEUS. Le second: CAROLUS S.R.E. PRESB. CAR. BORROMEUS. Tous deux ont les boules des Medici. Mais je ne parviens pas même à la loupe, à découvrir sur la boule supérieure les trois fleurs de lys. . . . Le second, outre le contenu du précédent, presente en tout petit la licorne et *l'Humilitas*.

The writer accompanies his letter with a sketch. The seal bearing the inscription "Diac. Card. Borromeus" reproduces the armorial design given by Mr. La Rose, omitting the "Humilitas", and merely inserting the syllable DIAC. in the border lettering. In the second seal the unicorn and the "Humilitas coronata" appear together with the inscription "Presb. Car. Borromeus." About the authenticity of these seals there can be no more question than about that of the plaster cast in the British Museum.[6]

What we have here is the evidence that the Cardinal Archbishop "CAROLUS BORROMEUS" had three seals. They are distinguished by the different inscriptions upon each, namely:

Carolus . S.R.E. Cardin . Borromeus.

The shield bears the Medici arms together with the Borromean quarterings as described by Mr. La Rose. Under the Cardinal's hat is a simple cross (fleurie, fleurette or botonné, as found in cardinalitial insignia).

A second form bears the inscription:

Carolus . S.R.E. Diac. Card. Borromeus.

The shield has the Medici arms as above, without the "Humilitas".

The third seal bears the inscription:

Carolus . S.R.E. Presb. Car. Borromeus.

It has the Medici arms in chief but introduces the unicorn and the "Humilitas coronata" as sinister chief quartering.

[6] At our request not only an enlarged photograph of the seal was made, but an expert engraver in Brussels was commissioned to reproduce the exact form of the seal.

The question at once arises, whence the difference, and what the use of these seals? The answer is that they represent three official stages of the cardinalitial dignity of St. Charles Borromeo. The first is that of his earliest creation by the Pontiff, his maternal uncle, as Cardinal. This occurred on 31 January, 1560. The title assigned him was that of SS. Vitus et Modestus, the last of the Diaconal titles which determined the position of members of the Roman Curia and the Pontifical household. St. Charles was very young. He was not a priest; not even in sacred orders. Giussano, one of his biographers, gives us the exact age—twenty-two years, four months and six days. The age was important if Charles was to acquire legal or canonical rights of the Diaconal title attached to the Cardinalate, by being ordained within a year as Deacon of the Holy Roman Church; otherwise it would remain a merely nominal honor indicating that the youth belonged to the immediate household of the Pontiff. Pius IV was a wise ruler. From the beginning he realized that his election meant the prosecution of strict reforms, not merely in the Church but in the domestic administration of the Vatican and the city of Rome. He showed what to many seemed a strange policy if not an evidence of simple nepotism. He selected from the members of his own family young men whom he could trust and direct but whom he also knew to be exceptionally talented. They might disappoint him; but he would remain master. In any case it was necessary to strengthen his influence with the courts of Italy, with the higher clergy. He made other men cardinals, of a very different type, such as the Viceroy of Naples and Spain, Antonio Perronet di Granvela, a French nobleman of astounding gifts, who knew and spoke a dozen languages like his mother-tongue, and who was a diplomat of consummate skill and such swift resourcefulness that he would keep five secretaries busy at the same time taking down the letters which he dictated. But of such men it was supposed that they were wedded to their own interests, pursuing ways unknown to him. They were foreigners to all intents and purposes, whom he might persuade or even coerce, but whom he could never wholly trust or bend to assured confidence in the seconding of his plans. His hope was in the young. He knew a few of his connexions who gave great promise by

reason of their native gifts and thorough education. Charles was not the only one. There was young Giovanni di Medici, a wonderful boy, whom the Pontiff attached to himself by making him Cardinal at the age of sixteen. Young Filiberto Naldi was another. He became Cardinal the following year at twenty. Luigi d'Este was twenty-three when called to the title by the same Pontiff; and less than two years later we find Ferdinando de Medici created Cardinal at the age of fourteen. It was not so exceptional a thing then that Carlo Borromeo, whom the Pope had immediately upon his arrival at Rome assigned the office of papal notary, should be raised to the cardinalate. He had made good studies at the University in the course of jurisprudence; was in fact a Doctor of Law. Hence the Pope had quickly found use for his services as protonotary and shortly after as referendario of the Curia. The added dignity of Cardinal would now give his judgments official weight. How farsighted the Pope proved to be was shown by the event; and if some of the young Cardinals like Ferdinando di Medici afterward renounced the dignity to enter the world as secular princes, the Pope's choice was wholly justified in the case of Charles Borromeo.

Now the point we want to make is that Charles Cardinal Borromeo was a layman, at least in the sense that he was not in sacred orders at the time when he assumed the cardinalitial dignity. Not long afterward, indeed, he received the titular appointment to the archbishopric of Milan which had become vacant. But he was not yet a priest and the Milanese Church was to be governed by a Vicar and an Auxiliary so long as Charles was in office at Rome. Being a member of the Papal Court, and moreover of the family of the Pope who was brother of Charles's mother, it was strictly obligatory according to royal and papal precedent that he should adopt the arms of his sovereign. He had asked, in a letter to his major duomo at Arona, before leaving for Rome, to have the Borromeo escutcheon sent there. But now that he was Cardinal in the Pope's palace, he was obliged to forgo his private arms and assume those of the Pope. Pius IV wanted, as has been stated, to affiliate expressly with the Florentine branch of the Medici, because it would help him in his work of reform. He could not but remember the days of Savonarola not so long before,

and it was important that the Milanese Medici for whom Pius and Charles Borromeo stood, should be in intimate relationship recognized by the outside world, with the Florentine Medici.

The arms to be adopted by St. Charles were those of his uncle. They are represented by the seal Fig. 1 of which the plaster cast is found in the British Museum. St. Charles was a mere layman, though of exalted and cardinalitial rank. He had the title of Archbishop of Milan. But he could hardly have used the above seal, as he was not the administrator. The seal simply indicates the official badge belonging to a Cardinal member of the Roman Curia and of the family of Pius IV, and hence with his arms in chief.

At the death of his brother, two years later (20 November, 1562), Charles Borromeo became the head of his house. Giussano tells us that not only his family but the Pope himself were anxious that he should perpetuate the title, administer the estates, and marry. He was to give up the cardinalitial post, as his young relative Ferdinand did later on, becoming Prince of Tuscany. This meant that he was to resume his residence at Arona.

Against these designs and secretly, by the advice of his confessor, Charles had himself ordained priest on the feast of the Assumption 1563, by his trusted friend Cardinal Cesa. That day he presented himself to the Pope, and when the question of his change of vocation was broached, he is said to have answered: "Holy Father, I have made choice of my bride, the Church to whom I was espoused this day and forever."

His cardinalitial title was now that of St. Martin de'Monti, subsequently (21 November, 1564) changed to that of St. Praxedes.

With the change of title and his elevation from Cardinal Deacon to Cardinal Priest it became necessary to change his seal, indicating the new dignity. Although he was still to remain for several years at Rome and hence obliged to retain the Medici arms of his uncle, we find the *Humilitas* restored in his escutcheon.

When eventually, as Cardinal Priest, with the title of St. Praxedes, he was granted leave to take up the personal administration of his diocese, he made use of these arms as the

seal shows. Whether the request of St. Charles to the Pope, as intimated by Dr. Santa Maria, to substitute the Borromeo arms in place of those of the Florentine Medici was made about this time, must remain a mere conjecture at present. What is quite clear is the fact that henceforth St. Charles used the seal containing the " Humilitas " as part of the arms, for his official letters. It is the seal of which we have an

FIG. 2.

actual copy before us, which was that of the Cardinal Presbyter, a distinction which he had not enjoyed during the first period of his cardinalitial office, to which period the seal represented by the plaster cast in the British Museum undoubtedly belongs. We did not believe that St. Charles favored the Florentine shield at all; but it is evident he kept it in deference to the Pontiff's wishes, though not to the exclusion of the " Humilitas ".

SOME PATHOLOGICAL STATES OF CONSCIENCE.

Quandocumque caussatur pusillanimitas, seu scrupulus, ex aegritudine maniaca vel melancolica, quae est infirmitas capitis, per quam laeditur imaginatio et quandoque ratio. . . . Aliquando vero procedit . . . ex regiminis corporalis negligentia, scilicet per nimiam abstinentiam . . . vigilias et huiusmodi.—S. Antonin., *Sum. Theol.*, I, iii, 10.

Melancolicus evacuet medicamentis atram bilem.—Lacroix, i, 3, 511, 4, 7.

IN a previous essay [1] an attempt was made to trace the consequences of misguided effort in the spiritual life. It was shown that the delicate conscience, desirable and necessary as it is, should go hand-in-hand with perfect peace of soul, born of truth and absolute trust in God.[2] Anxiety, on the contrary, was seen to be not only harmful to the proper development of the spiritual life, but liable to degenerate into a definite impairment of the reasoning power and of the will. It is proposed in this article to push the investigation somewhat further, and to analyze, in the light of modern science, some of the more morbid types of temperament which affect character. Temperament one may take to be the complex of unwilled tendencies, either hereditary or acquired through faulty habits, which influence our daily round of choices. Character, on the other hand, is marked by reasoned or motived action; when true, it combines sound principles with firmness of will.

Common enough is the *hysterical* individual. Unstable in his inclinations, and with ever-changing feelings, he exhibits an emotional restlessness which unfits him for steady routine work. He is a man of great enthusiasms, but slender achievements, addicted to the use of superlatives; restless, quarrelsome, and not always shrinking from simulation and intrigue. Such is the picture—of course "typical"—presented by alienists.[3] Throughout the innumerable varieties of form which the disease assumes—and they are as varied as the contingencies of life—the central feature and source of the malady remains his affective restlessness. He is a man of feelings as contrasted to the man of principles (good or bad). Not pas-

[1] ECCLES. REVIEW, Jan. 1920, *The Relation of Scruples to Mental Breakdown*, pp. 12-22.

[2] "God reigns only in the peaceful soul . . . ; for it is not the will of God that the soul should be troubled by anything, or that it should be afflicted." St. John of the Cross, *Spir. Max.*, 114, 121.

[3] Tanzi, *Text-book of Insanity*, xix, 584, 595. Janet, *L'Etat mental des Hystériques* (1892).

sionate in the sense of being dominated by one overpowering emotional idea; neither emotional, in the more proper sense of the word, i. e. giving ideational emotion its right and measured place in daily life; but a prey to that impulse of the moment, which happens to be the most affective at the time. In this way all power of objective judgment may be lost, consciousness becoming completely engrossed by the affective commotion set up by the external stimulus.

The analyses of Freud,[4] objectionable as they are on account of the sexual interpretations introduced everywhere, throw much light on the gradual onset and the affective development of hysteria. No doubt a physical basis exists for the extraordinary phenomena observed, just as there must be for all ordinary interactions of mind and body; but, in the main, the fundamental process is psychic. Not the least remarkable is the fact that such physical conditions as muscular and articular deformities may disappear entirely, when the patient is made quite aware of the psychic commotion which originated the bodily disturbances—except, of course, when new upheavals are set up in consciousness, which maintain these deformities:

> Individual hysterical symptoms immediately disappeared, without returning, if we succeeded in thoroughly awakening the memories of the casual process with its accompanying "affect". . . . [The reason is], that it brings it into associative correction by drawing it into normal consciousness [through mild hypnosis], or it is done away with through the physician's suggestions, just as happens in somnambulism with amnesia. . . . [For], a psychic force, the repugnance of the Ego, has originally crowded the pathogenic idea from the association, and now opposes its return into the memory. The not knowing of the hysterics was really — a more or less conscious—not willing to know, and the task of the therapeutist was to overpower this resistance of association by psychic labor . . . ; above all, by "urging", i. e. by applying a psychic force in order to direct the attention of the patient on the desired traces of ideas.[5]

One is almost forced to conclude from this and many similar investigations, that, had proper spiritual guidance been at

[4] Freud, *Psychopathy of Everyday Life* (1914). See its criticism by Prof. Janet in *Rep. XVIIth Intern. Congr. Medicine*, London, 1913; Section of Psychiatry; *Psycho-Analysis.*

[5] Freud, *Selected Papers on Hysteria*, pp. 4, 13, 88-89.

hand, the disease would never have developed. For, the foremost functions of conscious life are: the formation of judgments and motived action; i. e. the expression of speculative and practical judgments. When any one, therefore, attends to the affective coloring of the impression, to the exclusion of, or at the expense of its objective intellectual content, he is impairing this his fundamental prerogative as a rational being, to exchange it for a pleasurable feeling which wears itself out to leave behind it nothing more than a sense of fatigue—a gap to be filled by *more feeling*! This craving for pleasurable feelings grows, always at the expense of the critical and volitional faculties of the soul; and the victim gradually loses control of his emotions and remains at the mercy of every momentary impulse sufficiently strong to excite his feelings.

One need not go into greater detail. The obvious advice to give to persons who have any leanings in the direction of hysteria, is first of all to warn them of the serious danger which attends those who allow feelings to guide their thoughts and actions. They should be taught, in great patience and perseverance, to ignore feelings, by not seeking them, by not making much of them, and by going against them. Gerson's warning is not out of place here: "Insuper advertendum est, pro quadam regula generalique tenendum, ut omnia ad quae voluntas cum quodam impetu et vehementia sine praevia deliberatione inclinatur, quantumcumque appareant bona, habeantur suspecta." [6]

To learn to ignore one's feelings—which is not the same as to crush and annihilate them, as Buddhists strive to do—is easier said than done. Still it can be done, and what is more, is even now being done, not only in the spiritual life, but naturally and for much lower motives. For, in truth, the highest type of character is that which chooses quickest and with the greatest determination on the soundest grounds possible. Con-

[6] Tr. de rem. contra pusillan.—Op. omn. 578-589. Cf. Ro. 12:1, 2: "Present your bodies a living sacrifice, holy, acceptable to God, your reasonable service (*rationabile obsequium* is a better rendering) . . . be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Compare: "The heavens are stedfast . . . and souls which are of a heavenly nature are stedfast, not subject to the generation of desires, nor of anything of that kind . . . ; they are in some measure like unto God, who never changes." St. John of the Cross, *Spir. Max.*, 121, 122; cf. also, 3, 6, 29.

stitutional qualities, no doubt, enter in to limit, narrowly enough, each man's capacity; still it must be admitted that training has a large share in its development. Automatic modes of choice, founded on rational motives of the highest order, can certainly be acquired as a serviceable asset, not only in daily routine, but also as a strong support in times of stress.[7]

It is therefore of great importance that men should be trained to develop to the full their native powers: 1. by actual choices, grounded on good reasons, even in the less important details of common life; 2. by reasoned judgments on daily events, news, statements, readings, etc. and not to allow themselves to be swayed by every wind of doctrine; 3. forecasts of possibilities, in such a way as to determine, at a time when the judgment is not impaired by passion or lost in detail, what would be the best line of action for an upright, honest man. To strengthen the will and to facilitate motived action, some simple task (the simpler the better) should be determined upon and adhered to rigidly for a time fixed upon beforehand. The task should be undertaken, not for its own sake, but because of its *motive* (viz. to strengthen the will, or to acquire rational habits of action), as well as for the actual *exercising* of the will. Evidently the longer such an exercise is kept up, and the more rigidly adhered to in all its details, the greater will be the advantages obtained from the experience. No one doubts its necessity for true spirituality; it is the only chance of keeping out hysteria.[8]

[7] It is not difficult to infer the great harm done, to children especially, by cinematographic and other displays whose only purpose is to excite feelings—often enough of the worst type. True "*rationalism*" does not consist in reversal to brute instincts, but in the fullest development of character: deliberate, unflinching expression of the highest and noblest principles in our every action—a summing-up, as it were, of the whole of creation in each man, united to the Divinity in Christ.

[8] The rules of St. Ignatius Loyola, for the *Discernment of Spirits* (1st week), are not without interest in this connexion. He warns the exercitant not to make any change in time of desolation. In affective temperaments, this would mean that any duty or resolution made should not be changed because of any supervening feelings of discomfort, or humiliation, or unpleasantness whatsoever: "but one is *to stand fast* by one's purpose and determination, as fixed before the onset of desolation . . . ; indeed it will be of very great advantage *to act against* the desolation" (e. g. by prolonging the time, or striving to work harder, etc.). And in general, "he who is in consolation let him humble himself [*agendo contra*] by thinking how helpless he is in time of desolation; . . . while he who is in desolation let him think of how soon he will be con-

In marked contrast to the hysteric is the person suffering from *neurasthenia*.[9] He has to struggle hard to perform his daily work against the persistent feelings of lassitude and weariness. In contrast to the hysteric, he underestimates his condition of exhaustion. Loss of appetite, sleeplessness, trembling of the limbs and palpitation are amongst the troubles he has to fight against, and that in the midst of depression and the ever-increasing difficulties of his daily duties.

The psychic conditions of this state of general and nervous exhaustion have already been touch upon in the essay referred to above. There is nothing more to be said here except to emphasize the need of rest in congenial occupation and surroundings, free from all causes of anxiety, ennui, or fatigue.

An important and not uncommon malady is *suspiciousness*, sometimes called sensitiveness. When fully developed—and alienists consider its commencement as beginning even from childhood in shyness, timidity, aloofness, and sensitiveness—the dreadful disease is known as *paranoia*.[10] This sensitiveness, when not checked, and possibly because of constitutional weakness of the organs subserving the mind, leads its victim to very strange delusions. Possessed of an excessive sense of his own importance, and jealously guarding these thoughts of self-esteem, he begins to interpret all failure and opposition as coming from ill-will or personal enmity toward him. Gradually, in proportion to his mental powers and education, he comes to the conclusion that it is his special excellence in sanctity, or his great talents, or his nobility, that is exciting these jealousies and persecutions. He may then interpret accidental gestures of acquaintances as slights, and he may even come to hear whispers of passers-by—as if the whole were one vast plot to ruin him.

Of course, advanced stages of this sad derangement are incurable. The asylum would be his best protection; and this maybe would safeguard the unfortunate person or persons

soled [*praevidentia*] . . . and of the great efficacy of God's grace, as well as of the many advantages which accrue to him who is under trial in desolation [*corroboratio*]."

[9] Tanzi, *ibid.*, xvii, 545, 555, 563.

[10] Tanzi, *ibid.*

whom the deluded man believes to be the ultimate cause of all his miseries. In earlier stages, however, and for the sake of those persons who may be constitutionally inclined to sensitiveness and suspicion, the doctrines of the Catholic Church give no mean comfort and afford protection from further progress of the weakness. The doctrine of the Incarnation, with its individual appeal to the most intimate personal and ineffably real union with Christ our Lord, should dispel all fear: "Who shall separate us from the love of Christ? shall tribulation or anguish or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord . . . ; for ye are all one person in Christ Jesus . . . , no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God . . . , builded together for a habitation of God in the Spirit".[11]

In a similar manner, the spiritual isolation and lack of true love and sympathy, which is the lot of many in the conventional harshness of modern society, is in this case aggravated by life-long habits of timidity and awkwardness, so that the unfortunate patient is literally enmeshed in a vicious circle. What can afford greater security and relief and joy than the practice of union with Christ in the Blessed Sacrament and in the depths of the soul: "If you abide in my word, you are truly my disciples and you shall know the truth, and the truth shall make you free".[12] Even after many years of a wretched life of suspicious loneliness and of impotent fear, the patient can, with God's grace and the ordinary precautions necessary for physical health, become completely independent of the judgments of others and fearless and self-possessed in the consciousness of the protection of his indwelling God-friend.[13]

[11] Ro. 8:35, 38-39; Gal. 3:28; Eph. 2:19, 22.

[12] Jn. 8:31, 32.

[13] Cf. 1 Cor. 4:3: "with me it is a very small thing that I should be judged of you, or of man's day: yea, I judge not myself".

There remain for consideration various kinds of sadness and its opposite, "euphoria". The *sentimental* attitude of sadness assumed by some is not unlike the hysteric's craving for sympathy: *La dolce voluttà del pianto* of the unhappy suicide Giacomo Leopardi—sufficiently familiar in the dreamy attitudes of Byronians, his contemporaries. What has been said in connexion with hysteria applies equally well to all kinds of sentimental emotionalism. Not that true emotions are in any way to be interfered with. They are just as essential to life as thought itself. The Teacher of mankind, Christ the God-man Himself, rejoiced in the Spirit and did groan and cry aloud, and wept and was sad even unto death.[14] Any feeling which is caused by and is proportionate to an objective idea of joy or sorrow, is a desirable emotion to be fostered. But mere feeling, for feeling's sake, is a subtle form of selfish sensual indulgence which is harmful to body and mind. Every movement which has self for its aim and end, is, of itself, suicidal. God Himself is a Trinity of Love, an eternal, immanent, changeless movement from Person to Person (περιχωρησις), a ceaseless giving over (in the pure act of generation or procession) of the self-same, undivided, divine Essence —a *circumincessio*—and not a static self-complacency.[15]

It cannot be doubted that when we reach ultimate simplicity, being is identical with love. For each of the *Three,* then, personality is his love. Wherefore, to say that there are several persons in the same divine nature, is nothing else than to assert that there are three to possess the self-same love. It is Highest Love, but with special characters in each Person. Each Person is nothing else than Highest Love marked off by the characteristic of each. . . . In the One it is freely given, in the other it is duly received, in the third it is both free and due . . . : free is that love which gives all and

[14] Rejoicing (Lc. 10:21); weariness (Jn. 4:6); weeping (Lc. 19:41; Jn. 11:35); sorrow (Lc. 22:44; Jn. 11:33, 12:27); etc.

[15] De Regnon, *La sainte Trinité,* vi, 4:3; ix, 5:6; i, 1:2.

St. Dyon., *De div. nomin.,* iv, 13: "love goes out of self, not permitting the lover to keep to himself, but impelling him to become his beloved".

St. Aug., *De Trin.,* vi, 5; xv, 19:57: "the Holy Spirit is the love in which the Son loves, and is beloved of his Father. . . . Since the love with which the Father loves the Son, and the Son loves the Father, shows their ineffable communion, one with the other, what can be more appropriate than to call the Spirit, Love, seeing He is the common union of both."

St. Thom., *S.* I, xxxvii, 1:3: "The Holy Spirit is the bond of union between Father and Son, in that He is love.

receives nothing . . . ; due is that love which receives all and can give nothing . . . This wave of divinity, this flow of the Supreme Love is only a source in the Father, an inflow as well as a source in the Son, a pure inflow in the Holy Spirit; in all Three, it is the self-same Truth, although possessed in three different ways—(*Condignus, primo, generatus; condilectus, secundo, ab utroque spiratus*).[16]

This God, who is Love, manifests Himself to us in giving even His Self to us; and the great happiness of heaven for the creature will be the tremendous privilege of possessing God in God, to be able to give God to God[17]—a truly royal participation in the divine nature of God![18] The man, therefore, who aims at self is already in outer darkness and everlasting horror. No wonder Nietzsche went mad. All self-centred effort should be combated with all one's strength—much more so if it be mere yielding to feelings—and that on the lines indicated above: by not allowing feelings to interfere with one's duties, by careful search for rational motives in action, and by strict adherence to resolutions.

"Not every sadness," writes St. Laurence Justinian,[19] "is reproved by God, but that only which is opposed to love. For, '*Godly sorrow worketh repentance unto salvation, which bringeth no regret*' (2 Cor. 7: 10). Such sadness is in no way opposed to charity, but rather is full of love. The lover is in pain and grief because his love is hurt. Not for self does he moan, but because of him whose sway he has despised, whose command he has overstepped. He gives himself to sorrow, after guilt, in order to make amends to his beloved, so as to call him back whom he knows to have receded from him on account of sin. He betakes himself to grief, within his heart, as a sign of love. He moans, then, until his love returns. Ever so soon as he scents his fragrance, immediately he perceives him, by an inward breadth, approaching to

[16] Richard. a S. Vict., *De Trinit.*, v, 20-23; vi, 6-17.

[17] St. John of the Cross, *Flame of Spiritual Love*, stanza iii, § 89. Cf. Jn. 14: 20: "at that day you shall know that I am in the Father and you in me and I in you". Jn. 17: 21: "as thou, Father, in me, and I in thee, that they also may be one in us". Apoc. 21: 22: "and I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof".

[18] 2 Pe. 1: 4: See the θεοποίησις of the Greek Fathers in *De Regnon* cited above (note 15).

[19] *De discipl. et perf. monast. convers.*, xvi, 4 [Op. omn. (1628), p. 113b].

the sanctuary of his heart, he casts away even the whole of his sadness."

Mental depression,[20] on the contrary, is a true disease, whether constitutional or acquired through faulty habits. It may be described as a continuous gloominess of mind: a gloomy mood which colors all actions and all perceptions, the most trifling occurrences becoming a source of pain. Its chief feature is its unreasonableness, even when the patient succeeds in assigning a cause for his painful condition:

> Ce deuil est sans raison
> C'est bien la pire peine
> De ne savoir pourquoi
> Sans amour et sans haine
> Mon coeur a tant de peine.[21]

The judgment of the patient may become quite warped, in his attempt to assign a reason for his sadness, but as a rule he grows more and more apathetic and despairing. Again it has to be acknowledged that the physical basis for the disease is unknown, and accordingly the hopes of recovery are uncertain even in moderate degrees of melancholia. Still as a preventive to those who are predisposed and in relief of earlier stages, a great deal may be done by psychic suggestion and persuasion. The grand hopes and consolations offered by the Catholic Church are a powerful asset against saddening influences. Tainted individuals should train themselves to ignore motiveless feelings. They should change mere depression into sorrow for sin, compassion with Christ Crucified and His sorrowing Mother, etc. Better still would be to run counter to these feelings by delibeate consideration of opposite motives, such as the reasons given by St. Paul for rejoicing always . . . [22]—in a word, to turn their minds from subjective moods toward objective facts external to themselves: to be sorry for sin, not because it dishonors or stains self, but because it wounds the Heart of Jesus; and generally by observance of the great law of charity.

Care must be exercised not to mistake sentimental and melancholic depression with the sadness which may befall

[20] Tanzi, *ibid.*, vii, 202-203.

[21] Paul Verlaine.

[22] Ph. 1:18, 2:16; Ro. 12:12; 2 Cor. 6:10. Cf. Ph. 3:1, 4:4; 1 Th. 5:16.

contemplative souls.. These chosen friends of God describe themselves as enveloped in thick darkness of mind and racked by bitter pangs.[23] Yet—and here lies the enormous difference—they are full of calm and peace within, resigned to the loving will of God, conscious that He will accomplish in them what He has begun. Not only are they patient in enduring their grievous sufferings, but they are completely forgetful of themselves, in utter contrast to the reckless efforts of the melancholiac to secure some relief from his painful gloominess, or to the self-centred poses of the sentimentalist. The soul wounded by God's love and suffering because of its intense longing for perfect and everlasting union with its Love, has nothing in common with the self-centred, irrational and often violent melancholiac, utterly oblivious of others and incapable of altruistic sentiments, driven ultimately to suicide or to an apathetic and vacuous existence. In the former an intense and ardent love underlies every action, manifesting itself in active charity toward others and complete forgetfulness of self. Indeed the essence of the suffering lies in the sense of inability to satisfy to the full the realized obligations of this burning love within.

O life! what letts thee from a quicke decease?
O death! what draws thee from a present praye?
My feast is done, my soule would be at ease,
My grace is saide; O death! come take awaye.

I live, but such a life as ever dyes;
I dye, but such a death as never endes;
My death to end my dying life denyes,
And life my living death no whitt amends.

Thus still I dye, yet still I do revive;
My living death by dying life is fedd;
Grace more than nature kepes my hart alive,
Whose idle hopes and vayne desires are deade.

Not where I breath, but where I love, I live;
Not where I love, but where I am, I die;
The life I wish, must future glory give,
The deaths I feele in present daungers lye.[24]

A spark of that flame of love which, throughout the centuries, burns within the breast of those who follow the Lamb, the Crucified Son of God: " For me to live is Christ—Crucified—

[23] Cf. Poulain, *Graces of Interior Prayer*, xxiv, 26-29, 104-106.
[24] Ven. Robert Southwell, Mart. S. J.

and to die is gain . . . But I am straitened between two, having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you." [25]

T. J. AGIUS, S.J.

Oxford, England.

A FRANCISCAN FRIAR AS PAPAL LEGATE TO THE GOLDEN HORDE.

IF at the present time the eyes of Europe are turned with no little anxiety toward the western boundaries of the late Russian Empire, the eyes of Christendom in the thirteenth century were also looking in that direction with no less fear. The reason for that fear was more than justified. After uniting all the Tartar tribes under his sceptre, Jenghiz Khan (1154-1227) extended his conquest to China, Turkestan, Great Bokhara, and the plains of western Asia and reached as far as Crimea. His successors continuing the advance crossed the steppes of southern Russia and reached the north-western shores of the Black Sea. These shores were then and have been for centuries a kind of broad avenue over which the nomadic tribes, chiefly of Turko-Finnish origin, were chasing one another. No serious natural barrier interfered with their progress.

At the time of the Tartar invasion (1223) their hordes met with the Polowcy and other nomadic Turanian tribes inhabiting these regions. They implored the help of the Russian princes, received it, but on 31 May, 1223, were defeated with their allies at Kalka, a rivulet that flows into the sea at Azoff.

The Tartars reaped success after success. In an incredibly short time they conquered, with the exception of the Old Novgorod, the most important Russian principalities, as Moscovia, Volhynia, then Poland, Bohemia, Silesia, Hungary, a part of Germany, took even Dalmatia, and established themselves at Udine in the modern Friule not far from Venice.

Everywhere the horse-tailed standards were victoriously waving over conquered countries and cities. Suddenly the

[25] Ph. 1:21 (1 Cor. 2:2; Gal. 2:20).

death of Ogodai, Jenghiz Khan's successor, compelled the generalissimo of that terrible army to return to Asia. That man was the famous Batai or Batou, the one who could boast of having added twenty kingdoms to the Mongolian crown. This was about A. D. 1240. From the shores of the Pacific Ocean (the modern Manchuria) to the Black Sea and even to the Baltic (modern Lithuania) the Tartars' power was then supreme.

Always mindful of the general welfare of Christendom, the Popes turned anxious eyes toward these terrible conquerors, hoping to win them to the true Faith. Innocent IV decided to send as his legate to the Tartars a Franciscan Friar, John du Plan Carpin (Carpini). Friar John was born at Plan Carpin in the territory of Perrugia in Italy. He was, one may say, the one hero of the primitive Franciscan epopeé.[1] As early as 1221 he was in Germany with Cesarius of Spire and became the *plantator ordinis* in Saxony. He established monasteries in Bohemia, Hungary, and Poland, a real vanguard of the Franciscan armies toward schismatic and semi-Oriental Russia. Then proceeding north he had monasteries erected in Norway, Denmark, and Sweden.

It must be remembered that the Tartars, who embraced Islamism only in 1272, had always followed a policy of non-interference with the Christians under their power, being in this respect the very opposite of the Turks. The great Khans did not "tartarize" the Russians altogether, because differences of religion raised insurmountable barriers between them and the Tartars. The Khans limited themselves to requiring the external homage of the Russian princes, to imposing a poll-tax, the right of investiture, etc. Nevertheless this subjection of the Russians to the Tartars exercised a great influence on Russia.

Thus when in 1245 Innocent IV was looking for a man capable of treating with the Tartars and of "scrutinizing diligently whatever is with them",[2] his choice could not have fallen on anyone better qualified than Friar John. Few could know better than he did that Marche of Europe where the

[1] H. Matrod, *Notes sur la voyage de Fr. Jean de Plan Carpin* (1245-1247). Paris, Bureau des Publications françiscaines, 6 Rue Cassette, 1912.

[2] H. Matrod, op. cit.

Mongols waged war, where he himself lived and preached against them a crusade. He was on friendly terms with high personalities living with the masters of the world. He received first-hand information from the Friars of those very monasteries he did found, read their letters, listened to their confidential talks. His experience was further broadened by living for many years in the midst of difficult situations. No one knew better the various details of the enemy's invasion or had acquired a broader experience about the various nations and the curriculum they were bound to follow.

But Friar John had some things against him. The first was his age: he was sixty-three. Then his corpulence, which for the last seventeen years had forced him to journey over Europe riding on a donkey. "Hic vero, quia vir corpulentus erat, asino vehebatur." This was said by one of Friar John's friends and brother in St. Francis, Friar Jordan of Giano.[3]

The missionary has himself left a narrative of his travels. It is divided into two parts. The first treats of the country inhabited by the Tartars, their history and customs. The second half describes the various phases of his mission. The original Latin text was published in its entirety as late as 1839, by d'Avezac, in the fourth volume of *Recueil de Voyages et de Mémoires*, published by the Société de Géographie (pp. 607-773).

On Easter Sunday, 16 April, 1245, John of Plan Carpin left Lyons. He first went to Bohemia, then to Cracow, then to Kiev and from there he left for his long and terrible ride across the steppes to the heart of Mongolia where he arrived at the end of July, 1246. "It took him one year, three months, and six days to reach his destination, the face turned toward the East".[4]

There the papal ambassador and his companion, Friar Benedict of Poland,[5] witnessed a most imposing sight: the crowning of Emperor Kouyouk. Some four thousand ambassadors were present for the occasion at the Golden Horde.

[3] Chronica Jordani, in *Analecta Franciscana*, t. I, 17.

[4] H. Matrod, p. 58.

[5] According to Mr. Henri Cordier, "Friar John of Plan-Carpino . . . accompanied by Friar Stephen of Bohemia . . . was joined at Breslau by Friar Benedict, a Pole." *Catholic Encyclopedia*, Vol. III, "China", p. 669.

"Brother John and his companion were treated very honorably by the emperor, who amidst all this splendor did not hesitate to show his respect to these two humble men whose moral superiority impressed him and who were no less admired by his mother, Empress Tourakina, who, some said, was a Christian. Friar John had before him a veritable mine of information in that extraordinary centre."[6] There were Sarts from Boukharia, Lamas from Cashmere, Old Hungarians from the shores of the Volga, Solangos from northern Korea, Nestorians from Irak and Jacobites from Diarbekir, Armenians and Brutaches "who are Jews and shave their head"; Chinese and Naimans, Turks and Samoyedes, "who inhabit the regions of Darkness". Friar John probably has in mind the fact that the Samoyedes inhabit the regions of upper Siberia where darkness reigns for a great part of the year. There were also Bulgarians, Tibetans, Persians, inhabitants of the sultanates of Iconium and Aleppo, Kirghizes, Mordves coming from the forests of northern Russia. Still other people whom Friar John enumerates and of whom he saw "not only men, but also women of nearly all these nations". But those whom he visited mostly were the Russians and the Georgians. Some of these Russians and Georgians had been at the court for ten, twenty, thirty years; they followed it everywhere, they were in all wars and expeditions. They spoke the Tartar language, and were a mine of precious information for such a skilled explorer as Friar John. There were also Hungarians who spoke Latin and French. "Countless rumors went abroad in this place."[7]

The Franciscans, who were at first so courteously welcomed, in time became suspected. If they had not been ambassadors, something considered sacred even by the Tartars, they would have been eventually "suppressed" by some mysterious process, such as poisoning. This was the fate of a Russian prince Jaroslaw who died some eight days after having been entertained by the empress-mother. In the friar's case it simply meant dismissal, and the method was somewhat different. The court protonotary appeared at Friar John's tent and demanded in the emperor's name that the Friar should

[6] H. Matrod, p. 60.
[7] H. Matrod, p. 64.

at once present definitively in writing the object of his mission. This indicated that he was to get ready for prompt departure. The 11 November, 1246 the emperor's answer was handed to Friar John. On the 13th the permission to depart was issued. Friar John and his companion went to take leave of the empress-mother. She received them very kindly and presented each of them with a warm dress of fox-skin lined with cotton and a piece of purple cloth. Their retinue busied itself to rob them of part of these gifts. At last they mounted their horses and turned their heads toward Europe.

The reader would like, of course, to know how Friar John fulfilled his mission with the emperor and above all his last interview with Kouyouk. Here is what M. Matrod says on the subject. The preparation of the Emperor Kouyouk's answer to the sovereign Pontiff and its translation into Latin was the occasion of a series of conferences minutely related by Friar John. The emperor directed his protonotary Chingay to ask Friar John to put into writing what he had to say on the object of his negotiations. "We put into writing," says Friar John, "all that we said to Batou." In other words, what he had said at the first Tartar post. Prudence dictated to him to repeat the same thing over and over again, namely: "That he was sent by the Lord Pope, lord and father of all the Christians, who was desirous that all Christians should be the friends of the Tartars and should be at peace with them; that he [the Pope] desired their prosperity and that consequently he advised them by voice and the letter he was carrying, to become Christians and to receive the Faith of our Lord Jesus Christ without which they could not be saved; that the Sovereign Pontiff was very much surprised at the great massacre of Christians, chiefly Hungarians, Moravians, and Poles, perpetrated by the Tartars without any provocation; that God was greatly offended by such actions; that he [the Pope] advised them [the Tartars] not to do it again and to do penance for it, and lastly he requested them to state in their letter what were their intentions for the future. Several days elapsed after delivering this note, when Friar John and Friar Benedict were asked to come to a meeting composed of the emperor, Kadac, procurator general of the empire, Bala and Chingay, protonotaries, with many chancery officials. The Friars were

invited to present their views orally. One of Jaroslaw's knights, Temer, and two clerks, one of whom was attached to the emperor's person, acted as interpreters. After the Friar's speech, Kadac asked if the answer to the Pope could be written in Russian, in Arabic or in Tartar. John said that it would be better to write it in Tartar, then to explain to them (to John and Benedict) its meaning which they would note in Latin and they would take it upon themselves to give the Pope the letter and the translation. On St. Martin's day, 11 November, 1246, Friar John and his companion were asked anew to appear before the assembly presided over by the general procurator of the empire. The emperor's letter was explained to them word by word and at the same time translated into Latin by Friar John and Friar Benedict. Every time they wrote a Latin word the Mongols asked its exact meaning to see that there was no mistake made. When both letters were finished they had them read over again and said: "Put the exact meaning well into your heads, as it would be disastrous for you if you could not understand it when you reached your distant provinces." And when we answered: "We do understand everything," they made an Arabic copy of the letter that it could, if necessary, be used by the Lord Pope. In this the reader has recognized the particularity of the Mongolian administration.[8]

The two travellers resumed their terrible ride homeward. "We traveled", writes Friar John, "during all the winter, often sleeping in the snow . . . where we could reach the soil by digging the snow with our feet and there when the wind was blowing we would wake up under the snow." Friar John was then sixty-four years old.

Kiev was reached on 9 June, 1247, the Rhine crossed at Cologne, and before the end of the year the Sovereign Pontiff greeted Friar John with these words: "Be blessed by the Lord and His Vicar, because in thee the word of the Wise one was accomplished: the faithful ambassador is to the one who sends him like the coolness of snow at harvest time."

The formidable undertaking was over. An old man accomplished one of the most incredible journeys ever recorded.

[8] Matrod, op. cit., pp. 72-73, footnote.

A mere sign of the supreme Pontiff sent John of Plan Carpin at the age of sixty-four years on a journey of discovery over the highways of Asia and he brought back marvellous booty. He discovered a world from the Ocean to the boundaries of China. From Tibet to the Vistula nearly 20,000 kilometers, half of the earth's circumference, had been covered, a world discovered, twenty nations seen, described and visited; limitless horizons opened once more to the Western nations. A new chapter was open in the history of mankind.

John of Plan Carpin's labors were duly rewarded by his elevation to the dignity of Archbishop of Antivari, and history will ever remember that the evangelization of China was started with his stupendous undertaking.

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Analecta.

SACRA CONGREGATIO DE RELIGIOSIS.

LITTERAE CIRCULARES AD ORDINARIOS LOCORUM CIRCA EIUSDEM PERSONAE REPETITAM ELECTIONEM AD MUNUS MODERATRICIS GENERALIS IN CONGREGATIONIBUS RELIGIOSIS ET ANTISTITAE IN MONASTERIIS MONIALIUM.

Illme et Revme Domine,

Saepissime accidit, ut Moderatrices generales Institutorum, quae ex praescripto suarum Constitutionum ad plurium annorum periodum eliguntur, et iterum ad idem munus immediate eligi queunt, tertio etiam et pluries, suffragio capitulari expetitae, opus habeant recurrendi ad H. S. C. de Religiosis pro debita facultate obtinenda.

Haec frequens regiminis protractio ultra tempus a Constitutionibus statutum aut permissum, minus opportuna videtur, praecipue cum ordinarie munus Moderatricis generalis ad sex annos duret, ex quo fit ut eadem persona, iterum electa, per duodecim annos continuos regimen legitime tenere queat. Si vero faciliter permittantur ulteriores reelectiones, in cassum cedit finis Constitutionum, quae *ad tempus* regimen ab eadem persona in Instituto tenendum esse praescribunt, cui temporaneitati tota Constitutionum compago innititur. Hinc fit ut non raro, ex nimis protracto regimine unius eiusdemque personae, non parvi momenti incommoda et detrimenta Instituto proveniant. Nec valet quod in pluribus religiosarum Congregationum Constitutionibus expresse dicatur etiam *tertio* Moder-

atricem generalem posse eligi, dummodo duae tertiae partes suffragiorum eidem faveant et S. Sedis confirmatio accedat; hoc enim ita intelligendum est, ut si aliquando ob graves causas eadem persona tertio aut ulterius nominari debeat, hoc fieri nequeat nisi adsint illae duae conditiones. Hinc retinendum est quod in casu occurrit vera inhabilitas ad huiusmodi munus; quoties autem inhabilitas aliqua ex iure habetur, causae graves ad dispensationem requiruntur; unde simplex voluntas electorum aut idoneitas personae non est de se sufficiens ratio ad dispensationem obtinendam. Persona vero tali inhabilitate laborans non eligi, sed postulari canonice debet.

Eadem sane animadvertenda sunt, servata debita proportione, circa electiones Abbatissarum, seu Antistitarum monialium, quibus per Constitutionem Gregorii XIII prohibitum fuit quominus ultra triennium regimen monasterii haberent; quamvis vero in Codice Iuris Canonici haec praescriptio confirmata haud fuerit, tamen ex Summi Pontificis mandato H. S. C. in Constitutionibus monasteriorum eam servari praecipit. Cum tamen in monasteriis electio peragenda est intra Communitatis membra, quae saepe pauca sunt, facilius causa ad dispensationem haberi poterit, ex defectu scilicet idoneae personae.

Haec omnia revolvens animo SSmus D. N. Benedictus XV, ad praecavendos abusus, qui in hac re facile subrepere possunt, mandatum dedit monendi singulos Ordinarios locorum, quibus cura incumbit praesidendi electionibus sive Moderatricis generalis in capitulis Congregationum, sive Antistitarum in monasteriis monialium suae dioecesis, ut de praefata inhabilitate electrices doceant, et si quando certiores fiant capitulares in eamdem personam ultra tempus a Constitutione permissum suffragium esse laturas, inquirant de specialibus et gravibus causis, quae postulationem exigere videantur, et moneant vocales Sedem Apostolicam difficilem omnino se praebere ad huiusmodi gratiam concedendam. Insuper noverint oportet, postulationem nonnisi perpensis mature causis admitti, quae proinde per litteras ab Ordinario ipsi Sanctae Sedi exponi debent. Quod sane non modicum tempus requirit et certum incommodum affert capitularibus, quae responsum exspectare debent antequam ad ulteriora procedere possint.

Si quando tamen causae ita graves adsint, quae eiusdem personae electionem exigant ultra tempus in Constitutionibus

permissum, Ordinarius, dispensationis obtinendae causa, petitionem ad Sacram Congregationem mittat, in qua clare et distincte referat, quot scrutiniis fuerit postulatio completa, quotve suffragia ex numero capitularium electae faverint; praecipue rationes exponat quae talem reelectionem exigere videantur, addita quoque sua sententia.

Interim omnia tibi fausta a Domino adprecor.

Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 9 martii 1920.

THEODORUS CARD. VALFRÉ DI BONZO,
Praefectus.

Maurus M. Serafini, Ab. O. S. B.,
Secretarius.

SACRA CONGREGATIO RITUUM.

DE QUIBUSDAM EPISCOPORUM PRIVILEGIIS.

Repropositis dubiis in Decreto S. R. C. *De quibusdam Episcoporum privilegiis*, diei 26 novembris 1919 contentis (I, 5-IV, 1; *Acta Ap. Sedis*, an. 1920, n. 5); nimirum:

I. Num usus mitrae argenteae cum laciniis item argenteis, pro simplici mitra damascena vel linea cum rubeis laciniis, sicubi ab aliquo Episcopo invectus fuerit, tolerandus sit.

II. Fierine debeat Episcoporum Missae solemni pontificali adsistentium, thurificatio statim ante incensationem presbyteri et diaconorum paratorum, qui Episcopo celebranti adsistunt?

Et sacra rituum Congregatio, exquisito specialis Commissionis voto, expositis dubiis ita respondendum censuit:

Ad I: *Negative, iuxta Caeremoniale Episcoporum* (lib. I, cap. XVII, num. 1).

Ad II: *Servetur Caeremoniale Episcoporum* (lib. I, cap. XXIII, nn. 27 et 28).

Atque ita rescripsit et declaravit. Contrariis non obstantibus quibuscumque.

Die 9 iulii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

8 June, 1920: Mr. Michael Joseph Duffy, of the Diocese of Wilcannia-Forbes (New South Wales), made Commander of the Order of St. Gregory the Great, civilian class.

9 June: Mgr. Maurice Tobin, of the Diocese of Armidale, made Domestic Prelate.

6 July: Mgr. Joseph Suhr, of the Diocese of Pittsburgh, made Protonotary Apostolic *ad instar participantium.*

15 July: Mgr. Edward A. Pace, of the Catholic University, Washington, made Protonotary Apostolic *ad instar participantium.*

28 July: Lord Henry Stafford Jerningham, of the Archdiocese of Westminster, made Private Chamberlain of sword and cape supernumerary of the Pope.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION FOR RELIGIOUS issues a circular letter to Ordinaries on the repeated election of Superiors General.

S. CONGREGATION OF RITES answers questions regarding the use of the episcopal mitre, and thurification at pontifical Mass.

ROMAN CURIA officially announces some recent papal appointments.

RE-ELECTION OF RELIGIOUS SUPERIORS.

We print in the *Analecta* of this issue an important decree of the S. Congregation for Religious, touching the election of general superiors of religious institutes for a third term of office, when the Constitutions provide for a definite number of years during which office may be held.

The recent Code (Canon 505) states: Superiors general of religious communities are elected for a limited term of years, unless their Constitutions provide otherwise.

In some cases the term is three years with power of re-election; in other cases, six years with the same privilege. (Lesser superiors are appointed for three years or six, if the constitutions permit; but they may not be appointed for a third successive term in the same religious house.) The reason for the limitation is to prevent the misuse of personal power in the administration of a community. Whilst an efficient superior is a blessing and her continuance in office may be of great benefit to the institute, it is desirable that the administration should not be made to suffer through routine, personal attachment, indulgence, and natural weakness that may arise from the age and infirmity of the same superior continually re-elected. The principle is that which underlies all government of republican or democratic communities in the broad sense of the term, and is intended to prevent the abuses which easily follow in the wake of one-man power, unless there be special safeguards to forestall them.

The Holy See, which legislates in such matters upon the basis of a wide and assured experience, in the decree just

mentioned recalls the fact that in the past there have been frequent requests to permit the continuation in office of superiors who had completed the full term of their administration as defined by the constitutions of their institutes. It points out the inconveniences and disadvantages arising from an unchecked tendency to go on reëlecting the same person, when there are other eligible members who would rule the community with advantage. The practice easily degenerates into a custom calculated to render nugatory the prescriptions of the constitutions which wisely provide for a limited term of office.

Some Religious Orders do indeed elect their superiors general for life; but in these cases the election is reserved to a special electoral college of superiors or representatives. Moreover, these know in advance that the elected head is to be superior for life.

In view of these facts the Sacred Congregation instructs the Ordinaries who preside at the canonical election of superiors to remind the vocals of the law before balloting, and to state that the Holy See is not disposed to dispense from its observance unless there be a real and demonstrated necessity. A third-term election will accordingly have no force unless the Holy See gives its approval. And this approval will not be given unless the bishop can show that there is real and cogent need for it. In this case the Ordinary must make a detailed statement of the reasons, in addition to the exact record of the votes which show that the members of the community desire to continue the same superior in office for a third term. The election under these conditions takes on the nature of a "Postulation", that is to say, a formal petition addressed to the Sacred Congregation for the appointment of the superior whom the majority of the community would wish to elect despite the fact that his or her term of office has expired. The election itself has not the force of effecting the appointment, but merely confirms the reasons to be presented by the bishop to the Sacred Congregation why the superior should be elected for a third or further term. The request must be presented within a limited time (within eight days after the election). It lies with the Holy See to approve or reject the reasons presented. Until approved, the superior even if she remain in administration has no claim to continued tenure.

CANON 1116: DE LEGITIMATIONE FILIORUM ILLEGITIMORUM.

Qu. Would you kindly explain in the next issue of the REVIEW Canon 1116 of the new Code?

It is difficult to understand, and in the opinion of the present writer Dr. Ayrinhac in his work *Marriage Legislation of the New Code,* speaking of this canon and that which immediately follows (1117), presents a contradiction (see page 281).

Canon 1116 distinctly states that the parents should be "habiles", i. e. canonically capable of contracting marriage "tempore conceptionis, vel praegnationis, vel nativitatis". The question arises: Are parents between whom there existed ("tempore conceptionis, vel praegnationis, vel nativitatis") the impediment "Disparitatis Cultus" actually "habiles" to contract marriage, and does a subsequent marriage with the necessary dispensation legitimize their offspring (born, say, six months before the marriage)?

In my opinion Canon 1116 distinctly states that the child is not legitimized by the subsequent marriage without a special declaration to that effect. F. W.

Resp. *Legitimate* are those children who are conceived or born of marriage that is either valid or putative (Canon 1114). Consequently, if a child is conceived outside of lawful wedlock, it becomes legitimate, provided the parents had been validly married to each other at the time of birth. Putative marriage will, likewise, produce the same effect. Marriage is said to be putative, when, notwithstanding the presence of a diriment impediment, it is contracted in good faith by at least one of the parties, and remains putative until both parties are certain that it is invalid (Canon 1015). Thus, if at the time of the birth of a child who had been sinfully conceived, the parents are already married, the existence of a diriment impediment, say disparity of worship, will not render the child illegitimate, provided that at least one of its parents had been in good faith concerning the validity of the marriage up to the time of birth. And this holds good even should the good faith disappear after birth. By way of exception to the rules governing legitimacy, a child born of a valid marriage is illegitimate, if conceived when marital relations were forbidden the parents on account either of subsequent solemn religious profession or sacred orders taken after marriage (Canon 1114).

Conversely, *illegitimate* children are such as are either (a) not born of valid or putative marriage, or (b) are born of valid marriage, but conceived when the use of marriage was prohibited by reason of subsequent solemn religious profession or sacred orders. Illegitimate children may be natural or spurious. *Natural* are those who are born of parents who were not disqualified by diriment impediment from marrying at some one of the following periods, (a) conception, (b) pregnancy, (c) birth. *Spurious* are such as are born of parents who were so disqualified during the entire period from conception till birth inclusive. Spurious children are either (a) *adulterine*, begotten, namely, in adultery; (b) *sacrilegious*; born of parents, one of whom was either a religious with solemn vows or a cleric in major orders; (c) *incestuous*; born of parents who are related collaterally either by affinity or consanguinity; (d) *nefarious*; born of parents related in the direct line.

Though not equally applicable to all cases, there are three methods by which such unfortunate children may be legitimated. (a) According to Canon 1051 a dispensation from a diriment impediment granted by virtue either of ordinary jurisdiction or of jurisdiction delegated by means of a general indult, contains *ipso facto* the legitimation of the offspring, to the exclusion, however, of offspring which is either *adulterine* or *sacrilegious*. (b) The second method is described in Canon 1116, viz: "Children are legitimated by subsequent marriage, valid or putative, which is either contracted for the first time or revalidated, even though not as yet consummated, provided the parents were capable of marriage at the time of conception, or of pregnancy, or of birth. (c) Finally, in the case of children who cannot be legitimated by either of the foregoing methods, the only course open is to apply to the Holy See for a special rescript of legitimation. This is the procedure to be adopted in legitimating, for instance, spurious children who are either adulterine or sacrilegious.

It is the second method with which our correspondent is concerned. His chief difficulty seems to centre round the exact meaning of the term "capable of marriage" (*habiles*). We reply, that the term means that, provided no *diriment* impediment, either of the natural or the positive law, intervened

at some one, not necessarily at all three, of the periods enumerated, natural, not spurious, children are legitimated by the subsequent intermarriage of the parents. On the contrary, if such an impediment existed from the moment of conception till that of birth inclusive, the children will not be legitimated. To illustrate. An impediment of *mixed religion* exists between John and Anne. An illegitimate child is born to them while the impediment continues. After the child's birth John is received into the Church and marries Anne. The child is forthwith legitimated, because, in the supposition, a diriment impediment to marriage was always absent. Or, instead of a prohibitive impediment, we shall presume that a diriment impediment, say disparity of worship, was present when the child was conceived. After conception, however, the unbaptized party receives baptism. Since no diriment impediment stood in the way during pregnancy or at birth, marriage after birth will legitimate. On the other hand, if the unbaptized partner defers baptism till the child has been born, the subsequent marriage will not effect legitimation. The case would be quite different, as in the supposition presented by our correspondent, if the unbaptized partner, refusing to be baptized, was married with a dispensation, for then the dispensation itself would automatically make the child legitimate, conformably with Canon 1051. Needless to add, subsequent marriage must take place between the parents. Marriage with another who is not the parent, though perhaps valid, will not alter the child's status.

Furthermore, in our correspondent's judgment, Dr. Ayrinhac contradicts himself on page 281 of his monograph, *Marriage Legislation*. Wherein this contradiction occurs, we are not told. Nor have we succeeded in discovering any contradiction. Possibly, our correspondent thought he perceived a contradiction when Dr. Ayrinhac stated that children whose *conception* was adulterine may be legitimated by subsequent marriage, if the impediment of *ligamen* is removed previous to birth. Since such illegitimate *offspring* is natural, not spurious, as Dr. Ayrinhac himself explains (p. 99), the doctrine here enunciated is sound. For instance, a child is conceived of an adulterous alliance between Jane and Paul, both of whom are married. Previous to the birth of the offspring

their husband and wife respectively die. Therefore, no diriment impediment disbars them from marrying when the child is born. As a result, should they marry after the child's birth, the latter will be legitimate in consequence.

M. A. GEARIN, C.SS.R.

RESTITUTION OF WAR TAX.

Qu. Some time ago N. N. told his confessor that, in giving the return of his taxable property, he had knowingly declared it to be less than it actually was, and had thus lessened his payment by twenty-five dollars. The confessor advises him to restore the amount to the government. As the penitent wishes to avoid publicity in the matter, he requests the priest to make the restitution, giving him the twenty-five dollars for that purpose. The priest calls on the government official and states his purpose of making the restitution in a manner that would absolutely hide the identity of the penitent. The officer replies that he cannot make any corrections of his reports unless he knows the name and the designated property; that an allocation of the money otherwise is impossible, and that it would most likely get into the wrong hands if transmitted any other way. He suggests that a much better way would be for the priest to dispense the amount in charity. In this way it would benefit somebody by way of relieving the poor whom the government should have to look after. The priest feels that it is the only way he can dispose of the money under the circumstances, unless he sends it to an anonymous department as "conscience money", without being assured that it will reach the ultimate purpose to which it belongs.

The question I propose is: Is N. N. obliged to restitution under the circumstances, and may the confessor distribute the restored sum in charity to satisfy the conscience of his penitent?

Resp. N. N. did a double wrong in making a false report of his property obligations, and in attesting, as he presumably did, the falsehood by a solemn affidavit. According to the recognized teaching of Catholic theologians a person who knowingly has defrauded the commonwealth of the assessed tax is obliged to make full restitution of the amount. The reason is that direct taxation arises from a silent mutual contract by which the protection and benefits of community life are accorded by the state or government to the members of the commonwealth in return for the support afforded by taxation.

There is, however, in addition to the regular or direct tax-system, in every state an indirect mode of taxation, which serves as a check to abuses, etc., or as a precaution against possible calamities, or as a means of creating defences against future and indeterminate aggression, etc. The laws that regulate this class of taxation are held to be less rigorous, since they are not based on commutative justice, but are the result of a particular policy on the part of a temporary political government which may alter its viewpoint in imposing special taxes. Thus the legislation that deals with taxes on import and export may yield to a policy of free trade; similarly in the question of military tax, war tax, etc. As this class of legislation is not based upon the principle of commutative justice, but depends on the accidental policy of the legislator at the time, it is rightly regarded as a *penal* law; that is to say, it obliges, but not under pain of restitution.

Whether the extraordinary taxation of the war period is to be classed under this head may be a matter of controversy. We incline to the opinion that it is indirect penal legislation, even though it regards stable property. It is a question whether the war is a matter of necessary self-defence or of deliberate assumption on the part of our legislators to defend a certain policy about which the members of the commonwealth are not agreed.

Under these circumstances the suggestion of the government official to devote the amount (retained as a war tax) to charity was, from the conscientious point of view, just and wise. The restored tax will thus benefit the commonwealth, and avoid the complications and possible misdirection which an attempt to restore the money to the tax department would have involved, whilst it safeguards the reputation of a citizen who, though guilty of fraud, is not obliged to accuse himself publicly by his effort to make good the error committed.

MARYKNOLL MISSION LETTERS. XVIII.

AMERICAN CATHOLIC MISSION, KOCHOW, CHINA,
28 January, 1920.

Dear Maryknoll:

You haven't really been a missioner in China until you have taken a barnstorming trip around a mission district, visiting the little stations and living right up against your people. This is where you get under the surface, and this is where you generally get your full share of both consolations and disappointments. I have just returned from three weeks of this kind of thing, and here are a few of the high-lights and shadows.

Fr. Gauthier, our venerable Paris confrère, went along to help the novice. That was fortunate for me, as I was stumped more than once—both to understand the jabber of the country people, and to decide practical cases that arose. The old man likes the sedan chair, but I am younger, so I tried out my piece of horse flesh, recently acquired for twenty dollars—not much of a price for a horse. I discovered on the first day out that he is the laziest beast alive, for it took three men beating him to make him run; still, I was surprised and gratified that he did not fall dead the first time I got on him, considering the price of the animal.

To dismiss this Bucephalus and get down to more important things, let me say that he fell down in the mud with me five times during the course of the trip, and once walked off a bridge into a stream, giving himself and me an unexpected bath. "Nihil vidi foedius," as Cicero said of his sister-in-law. The only good point I can find in him is that, being a short horse, he is soon curried.

During the three weeks we visited twelve stations, the jumps being as a rule not more than six hours apart. This gave us a trip of easy stages, and as January weather here is magnificent, it was not at all a difficult performance physically. Apart from the travel, however, there is the question of eating and sleeping, and these are the only physical difficulties of such a trip. Generally one gets plenty of time to sleep, but the conditions are not very conducive.

You won't sympathize with me at all when I mention the bill of fare. It is chicken and rice invariably. This is all right, except that the chicken is always the patriarch of the flock, and the cooking is done in a rough way. Besides, after a few weeks of the same diet, it is like trying to eat a quail every day. But frankly, on the material side, there is no real grumble. By the way, the Christians always give us the food, poor as they are.

Although we have seventy-eight villages in which there are baptized Christians, we saw all but a very few in the course of the trip, for they were all instructed to come to the nearest station when we were due there. Most of them did so. Many of these seventy-eight villages have only one or two Christians, and so it is hardly necessary for the priest to call on each individual. Indeed, some of the places where we did stop, had only one Christian family, but often one family ramifies into twenty or thirty people, and that makes it worth while. Later, when I get a chance to start some active propaganda, I shall try to get into every nook and cranny of the district, but this time the idea was simply to give our actual Christians a good lookover.

For statistics, we had 225 confessions, 250 Communions, and 10 Baptisms. This is good, when one considers that we reached only five hundred out of the six hundred, and one must count about a hundred children who have not yet made their First Communion.

Chetung (Eastern Wheel) was the first stop, a village which is entirely Catholic, to the number of fifty souls. What is more, they have interested the next village, and as a result that entire community, to the number of forty, is studying to enter the Church. Chetung was converted by Fr. Mollat three years ago—a good piece of work. He also built a little chapel and school there, so that there is nothing to do but to water what he planted. Although our stop at Chetung was very consoling, there was also a little *histoire* that shows the other side of the shield.

Leaving here, we dipped over into Fachau, the neighboring sub-prefecture. As the Bishop gave us only Mauming, this Fachau is not American territory, but I am to look after it for this year until the new Western Vicariate is formed, when a

French priest will be assigned to it. We stopped first at Lungwoh (Dragon's Den), a beautiful little Christian settlement, consisting of a hundred Christians, who were converted forty years ago. Indeed, it was Bishop Chausse himself who made the first start at Lungwoh, and, as I have noted to be the case wherever he worked, the foundation was well and truly laid. My, my, I wish these people belonged to me, for here there was nothing but consolation. What fervor and simple goodness! Anyhow, I hired a teacher to give them a school so as to help things along, even if I do have to hand them over at the end of the year.

Other visits in Fachau were Chashaan (Tea Mountain), another of Bishop Chausse's foundations and a good one, Pingshaanpoh (Peaceful Mountain View), and Footung (Eastern Tiger). The Christians in these places were all in good order—so much so that there were not even any mixed marriages to remedy—a somewhat unusual thing, as I discovered later. This section, however, has been persecuted a great deal by the pirates. Though it is more quiet now, we ran across several burned villages, the result of recent attacks. The countryside is dotted with forts. Every village has one, and some of the more pretentious ones remind Fr. Gauthier of his chateaux in France—at a distance. Judging from the number of them, this part of the country must be an armed camp.

The stops in my own district were rather uneventful, except that generally at each place I found some little trouble to straighten out, whether it was a case of mixed marriage, a law suit, or an apostacy. I found four cases of mixed marriages altogether, and two cases of marriage contracted under the canonical age. They say that the marriage question is the chief source of difficulty for the parish priest here, and these irregularities are chiefly found in the above two cases—*disparitas cultus* and marrying under age. Both are hard to avoid, due to circumstances and Chinese customs, so that generally the priest must become a sort of match-maker himself, if he is to be sure that his marriages are regular.

As for the case of apostacy, it seems that some people got sulky because their widows were neglected in the distribution of the bread; or, actually, because the former missioner helped other Christians who were very poor, and refused to help these

who had sufficient means of livelihood. Two moving spirits in the community became incensed at this, and when they could get no satisfaction, formally apostatized and threatened to come to Kochow and burn down the church. For their pains the former missioner had them put in the "cooler", where they spent six months, just being released the other day. Things are smoothed over now, but they and a few adherents still remain in a state of schism. Maybe we can get them back after a while, with God's grace and some judicious handling.

In addition to this there are two other cases of recent apostacy. One is a family that got into a law suit with the other Christians in their village, who, on losing out, decided they did not need to remain in the Church. I tried hard to see these people when I visited their village, but they would not receive me, nor would they come to see me. The last case is that of an entire village that has dropped away, though that is not so bad, for there are only ten people in it. One house, you know, often constitutes what they call a village here. These people had no reason to leave the Church, and they were always well looked after by the missioners, too; so I do not know what cause to assign unless we fall back on the devil.

I must mention two of our Mauming stations that seem to be especially promising. The first one is Penglong (Level Wave), an old station started by Fr. Fleureau. The Christians here number only thirty, but are the real brand, and I think it will prove to be the nucleus for a good Christian colony. They have interested some pagans living near them, and I hired a catechist who is instructing twenty of them now, with the promise of more to follow. At this station we have St. Anne's Chapel, a neat little edifice, where Fr. Gauthier spent the first two years of his missionary life.

Shekkwat (Stone and Bone Market) is the other place that impressed me best. It is a large market, and Fr. Mollat built there an attractive mission of mud brick and white plaster. The property also has a fine garden, with outhouses for the servants, etc., making a station where a priest could live easily, if we should get enough Christians to warrant it. At present Shekkwat has only ten Christians, but I received word that quite a few pagans are interested, and we are sending a

catechist to clinch the matter. The chief Christian there says we can easily pick up a hundred new people if the catechist is there to instruct them; and I got the same impression, for many pagans dropped in during our stay to make inquiries. I wish I could have stayed there myself for a while—*Ostium enim apertum est mihi magnum et evidens*—but I have a thousand other things to do just now. Shekkwat is one of the most picturesque little places I have seen here—set down on the bank of a circling river, and surrounded on the other three sides by steep hills, which are full of curious rock formations and sheer cliffs. It reminded me not a little of Harper's Ferry, W. Va., where John Brown made his famous raid, as you may remember. This is high praise from me, for my people first settled in Harper's Ferry, and we think it is one of America's beauty spots.

Traveling of this sort is not hard in itself. It all depends on the man. For a young fellow, there is nothing to it, but I certainly have to admire Fr. Gauthier for stumping round the way he does. He is not old exactly, but he is at the age when he ought to be sitting in a comfortable rectory, with nothing on his mind but to give out a few armchair reflections to his people on Sunday morning. But, instead of that, he is chasing over the countryside after the lost sheep just as strenuously as he did twenty-five years ago. I guess it is the life of a missioner, but it certainly does call for sand, when a man has passed the stage where his frame is resilient enough to absorb the shocks.

After a trip of this kind, getting back home is a most pleasant experience, for one is stung by privation, and just ripe for a little "spree". I begin to understand the psychology of our lumberjacks who always tear loose after their period of six months spent in the wilds. With us the "spree" usually takes the form of a good bath and the reading of our accumulated mail, and generally before that is over, the little affairs and difficulties of the parish will begin to come up for attention, so that we slide imperceptibly into the old game of running a mission.

Our trip revealed everything to be in good condition, except for several irregular marriages, and several cases of apostacy. In every other respect it was consolation after consolation. We

found prospective catechumens at every station, and their total number will go to 150. We are putting out eight new catechists next month for the double purpose of instructing and attracting catechumens. Some of them will conduct also little schools for the children of those who are already Catholics, as otherwise these little ones would grow up ignorant of the catechism. For the future, all I can say is that we see work ahead of us, but we have every reason to believe that results will come.

A few little notes about "the Americans". My team mate, Fr. O'Shea, is getting along splendidly. Constitutionally he is in the best of health, getting fat, and growing a beard which is *mirabile visu.* We decided to have soup only once a day. Fr. O'Shea has been bothered a good deal by a skin affection that he picked up somewhere, but happily it seems now to be on the mend. In devotion to study he is certainly a shining example to me. He is working very hard, and I am sure that he is going to make rapid strides in the language.

Fr. Meyer spent two days with us last week, which made a happy little reunion for the three of us. He is well, though of course he has his own troubles and is busy trying to shape up things in a badly run-down mission. He reports that Fr. McShane is taking to everything like a duck to water and is much in love with his new life. Fr. Ford was up here, too, for a few days, and was royally entertained by Fr. O'Shea, as unfortunately Fr. Gauthier and I had just left on our mission trip, and thus did not see him. He says that Fr. Vogel is right at home in Yeungkong and rapidly getting hold of the language. In fact, as I write, the six of us are exceedingly well and everything is moving along just right.

JAMES E. WALSH.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,
25 February, 1920.

Dear Maryknollers:

It might relieve the Reverend Scripture Professor of a wrinkle or two to know that we over here find in our Mission a surprising resemblance to the Holy Land. The Holy Scriptures have an added force and clearness from contact with

South China. Lest you may strain yourselves smiling at my imagination, we shall just look at a few of the similarities and each may judge for himself.

It struck me, first of all, when sizing up this section of the Mission, that it has about the same extent as Palestine—one hundred and fifty by sixty miles. And it is not unlike the latter in shape—a long, maritime country, with the promontory of Tinpak to correspond with Mount Carmel; with an equally shallow, bare coastline. We also have the mountain range inland and the Yeungkong River is as winding and about as wide in parts as the Jordan, though in the flood season it widens its two hundred feet to several miles, with many swift tributaries in winter that dwindle to dry "wadies" in the summer.

We, too, have the hurricane; and, as it rages and bellows, the lamentation of Jeremias is recalled: "Behold the whirlwind of the Lord's indignation shall come forth," and Isaias tells us the direction even of the typhoon that rises in the China Sea: "As whirlwinds come from the south." And its speed is described in Proverbs (1:27): "When sudden calamity shall fall on you and destruction, as a tempest, shall be at hand." The typhoon here comes with short notice and a sudden rise of the thermometer. But it is expressive, too, of God's majesty and might: "The Lord's ways are in a tempest and a whirlwind, and clouds are the dust of His feet" (Nahum 1:3). As the natives crouch in silence while the typhoon blows, they realize their impotence, though they may not acknowledge God's power.

Were the Prophets to speak in China to-day, they could use the same similes as most applicable to their auditors. Who could appreciate the parables of our Lord, the draught of fishes, the tempest on the lake, more than the fisherfolk of our coast villages, whose days are spent in scanning weather signs and hauling nets, whose lives are shaped by nature's moods, who could readily see the aptness of each parable from experience?

The topography of Palestine must be like our own, for here we have the bare hills and desert wastes, and treeless, stony plains; we also have the luxuriant groves that nestle by a spring or follow the winding courses of the brooks, the palms

and cactus clumps of tropical climes. And northeast of our Mount Carmel we have our cedar groves that cannot rival Lebanon in majesty or age but may humbly remind us of that beauty spot.

Throughout the whole year we have gorgeous foliage that invites the birds of the air; and though our plains are treeless, here and there on the roadways a venerable banyan has been spared to throw its shade in welcome to the grateful missioner. But did not the trees of Palestine play a prominent part in Bible scenes? When Abraham entertained the angels in the value of Mambre, he set the hearthcakes and the dish of veal before them, saying: "Rest ye under the tree." And Agar, wandering in the wilderness of Bersabee, laid her son to die in the cool of one of the trees.

Indeed, the huge banyan on the water's edge, whose tendrils seek the wet soil and form a grove from one parent stem, is a fitting figure of the just man: "And he shall be like a tree that is planted near the running waters." It is true you have gnarled oaks at Maryknoll, but they are more like monuments than living trees; the banyan, despite its age, is flourishing and vigorous. Jeremias (17: 18) seems almost to mean the banyan: "And he shall be as a true that is planted by the waters, that spreadeth out its roots toward moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green."

And the big tree recalls the words of Moses (in Deut. 12: 2): "Destroy all the places in which the nations that you shall possess worshipped gods upon high mountains and hills and under every shady tree". The majority, we might truly say, of the shady trees in this section are the sites of altars to the heathen gods. The huge village temple, where the ancestors of the worshippers are supposed to inhabit the rows of wooden tablets, is without exception shaded by a gigantic banyan tree. Even the family altars that look like dog kennels stretched along the road are shielded from the rain by the same sacred tree. And as for the high mountain shrines, our hills are dotted with pagodas or towers of some kind in which idols usurp the honors of the Unknown God. Four pagodas are my compass at Yeungkong, four shrines in which sit hideous figures made of clay and painted gaudily. The

bonzes of old were wise in appropriating shady nooks and prospect hills as sites for their temples, thus associating religion with cool comfort and a pleasant breeze.

While on the subject of religion it strikes me that nowhere in the Western world, except perhaps at Lourdes, may we find worshippers so oblivious of the passers-by as in the Orient. The pharisees who paraded the street corners, the lepers and blind who knelt and cried out to the Son of David, the Mussulman who spreads his rug and prostrates on the road—all have their counterpart in China, where a zealot can be seen even on the busy streets of Canton wallowing in the road-dust as he prays. The idol worshippers will kneel and kow-tow to the beaming brainless denizen of the temple, despite the curious lookers-on. In fact, each shop devotes its front not only to the display of goods but to the burning of its owner's joss sticks before a little shrine, and often the most attractive object within the store is a large altar bedecked with gilt and glittering lights, as though to advertise the depth of superstition of its keeper. "And he is not ashamed to speak to that which hath no life: and for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable: and for a good journey he petitioneth him that cannot walk: and for getting and for working and for the event of all things he asketh him that is unable to do anything. But thou, our God, art gracious and true, patient, and ordering all things in mercy. For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. For to know thee is perfect justice: and to know thy justice and thy power, is the root of immortality" (Wisdom 14).

Read in the shadow of a pagan temple, the Old Testament has a new force, and in the light of our short experience with the new Christians, St. Paul's love for his children in Christ finds us sympathetic when we read his Epistles.

But coming to more mundane affairs, even the make-up of our houses reminds us of the Holy House of Loreto and its neighbors in Palestine. We have not the flat roofs of the Holy Land, but we have the one-storied mud-and-brick walls with an opening to the sky; we have the cactus hedges on the roadway, the village well without an oaken bucket or sanitary

drinking cup but just as much an attraction for the women and a rendez-vous for gossip, as in Rebecca's time. We have the walled cities with their gates; the soldiers on the battlements with apologies for trumpets; the whited sepulchres; the burials on the very day of death that recall how Ananias was carried off and buried before Sapphira knew of it; the official mourners "making a rout" with bagpipes and "come-all-ye's"; the feast that follows the funeral.

And the crudeness of the implements of agriculture bespeak the common origin of man. Here as in Palestine the grain is threshed on the village common, a squared and leveled piece of ground, smooth of pebbles and hardened sometimes with cement. And a bullock unmuzzled is attached to the rude drag and circles the area guided by the patient farmer who grasps the animal's tail as reins; and all the village shares in the harvest yield, and beggars and strangers seem always to be welcome at the simple meals, and the average villager lives his day rationally in work made light by moderated zeal, without a care for hoarding in great barns. And the grass of the field which to-morrow is not, is the fuel on the simple hearthstones just as in our Lord's time.

We still have here the patriarchal life of old, with the head of the village respected as the law-giver, and his children and their children grouped round him in their daily tasks. The pomegranate, the Chinese emblem of fecundity and happiness of home life, is blooming in our garden. It seems a fitting symbol for our village Chinese, as for the Bride of Christ, in the Canticle of Canticles.

And otherwise, in countless instances, the thought comes to our mind that surely the Jews of old did this or that while Palestine was in its prime, though I confess I cannot often prove the truth of the supposition. It is the simplicity of life here that convinces without proof—a simplicity unlike the peace that marks the life of the Seminary in the quiet of God's fields, but rather the rough crudeness of a people unused to softness, of a type like St. Peter who could shed his garment and throw himself into the lake without a thought of personal pleasure. But perhaps truest of all, it is the roughness of a world before the advent on earth of its God, a people still in the desert with the heathen abominations on all sides,

who need a Moses to guide them, who have not yet tasted the manna nor drunk of the living fountain.

Thank God, we have here in this city an altar to the Unknown God, and He has dwelt amongst us here, and in His own good time He will make a holy land of China.

Affectionately in Christ,

FRANCIS X. FORD.

AGREEMENTS AND DIFFERENCES IN ENGLISH VERSIONS OF THE BIBLE.

Words and phrases well rendered may be picked out of any version, in order to praise it. A list of mistakes or readings that may be improved can be made from the Authorized or the Revised Protestant version, or from ours, in order to find fault with it. But to get a fair knowledge of the value of any version, at least one whole chapter should be compared with other versions.

Frank J. Firth has printed four versions of the Gospels in parallel columns, three Protestant versions (the Authorized, Revised and Standard) and our Rheims or Douay version.

The average layman, reading a chapter of each version in succession, would notice no difference, except perhaps an unusual word here and there. There are, however, many differences, which a careful comparison will show.

Dr. Carelton [1] has given about three thousand instances in the New Testament, in which the Authorized Protestant version follows ours. He gives fourteen in the first chapter of St. Mark: e. g. "unclean", of Rheims, is preferred to "foul" of the older Protestant versions; "questioned", to "demanded"; "come after", to "follow".

I will take the same chapter, and give readings where the Revised Protestant version differs from the Authorized and agrees with ours.

Our English version was translated from the Latin Vulgate by Dr. Gregory Martin during the reign of Queen Elizabeth. The New Testament was printed at Rheims in 1582, when Shakespeare was eighteen years of age. It is called the Rheims version, and also the Douay. The Authorized Protestant ver-

[1] *The Part of Rheims in the Making of the English Bible.*

sion was printed twenty-nine years later in 1611, under King James, and is also called the King James version. The Revised Protestant version of the New Testament was printed in 1881, three centuries after ours. It will be interesting to see in how many readings the Revised and other recent versions follow or agree with Rheims.

Dr. Martin in making our version worked with tremendous speed, and being human sometimes erred. Homer sometimes nods. No English translator ever had a more exquisite perception of the exact value of words; when he found no word in the language to express perfectly the thought of the original, he coined a word. He enriched the English language with a number of words that it needed, and gave to the English Bible some words and phrases that will be used as long as our language is spoken.

Revised Version differs from Authorized and agrees with Rheims.[2]

In the first chapter of St. Mark, the first verse is the same in all: "The beginning of the gospel of Jesus Christ, the Son of God". But in nearly all the other verses, there are differences.

V. 2.	Rhm	Isaias the prophet (Esay, 1st ed.)
	AV	the prophets
	RV	Isaiah the prophet

The Revised version agrees with ours, because both are based on the same Greek text. The Greek text underlying the Latin which ours follows, and the corrected Greek text of the Revised version both have: "Isaias the prophet".

V. 5.	Rhm	all they of Jerusalem (Hierusalem, 1st ed.)
	AV	they of Jerusalem
	RV	all they of Jerusalem
V. 5.	Rhm	were baptized
	AV	were all baptized
	RV	were baptized

"All" is misplaced in the Greek text followed by the Authorized.

[2] Rhm. = Rheims version. AV = Authorized version. RV = Revised version.

V. 8.	Rhm	I have baptized
	AV	I indeed have baptized
	RV	I baptized
V. 13.	Rhm	was in
	AV	was there in
	RV	was in
V. 24.	AV	Let us alone. Omitted in Rheims and Revised.
V. 44.	Rhm	the things
	AV	those things
	RV	the things

"Indeed", "there", "let us alone", "those" are not in the Greek followed by the Rheims and Revised versions.

As a result of the great labors, chiefly of Protestant scholars, we have now a Greek text which is very close to the original, and which in many cases is identical with that which underlies our Latin Vulgate. Many of the results of textual criticism which Protestants now enjoy, Catholics had in St. Jerome's version, long before the Protestant Reformation.

Where all follow the same Greek text, the Revised version sometimes differs from the Authorized, and follows ours because its English is more exact or more idiomatic:

V. 2.	Rhm	who shall
	AV	which shall
	RV	who shall
V. 4.	Rhm	unto remission
	AV	for the remission
	RV	unto remission
V. 5.	Rhm	country
	AV	land
	RV	country
V. 10.	Rhm	as a dove
	AV	like a dove
	RV	as a dove
V. 12.	Rhm	drove him out
	AV	driveth him
	RV	driveth him forth

Ek, out or forth, is neglected in the Authorized. The Revised version agrees with Rheims in expressing it. The verb is an

historical present. The Revised version retains "driveth"; the Baptist of 1912 has "drives"; Weymouth, "impelled" Moffatt and the 20th Century versions have "drove".

V. 14.	Rhm	delivered up
	AV	put in prison
	RV	delivered up
V. 16.	Rhm	And passing by
	AV	Now as he walked
	RV	And passing along
V. 18.	Rhm	leaving their nets
	AV	forsook their nets
	RV	left the nets

"Leave" is the proper word. Men *leave* their luggage; they *forsake* their friends.

V. 22.	Rhm	having
	AV	one that had
	RV	having
V. 26.	Rhm	the unclean spirit
	AV	when the unclean spirit
	RV	the unclean spirit
V. 26.	Rhm	tearing
	AV	had torn
	RV	tearing
V. 26.	Rhm	crying
	AV	cried
	RV	crying
V. 27.	Rhm	he commandeth
	AV	commandeth he
	RV	he commandeth
V. 29.	Rhm	came
	AV	entered
	RV	came
V. 34.	Rhm	he suffered not
	AV	suffered not
	RV	he suffered not
V. 35.	Rhm	desert place
	AV	solitary place
	RV	desert place

V. 38.	Rhm	saith
	AV	said
	RV	saith
V. 38.	Rhm	to this purpose
	AV	therefore
	RV	to this end
	Wey	for that purpose
V. 39.	Rhm	casting out
	AV	cast out
	RV	casting out
V. 40.	Rhm	a leper cometh
	AV	there came a leper
	RV	there cometh a leper
V. 41.	Rhm	stretched forth
	AV	put forth
	RV	stretched forth
V. 41.	Rhm	be thou made clean
	AV	be thou clean
	RV	be thou made clean

WHEN REVISED VERSION MAKES NO CHANGE, OTHER TRANSLATORS SOMETIMES FOLLOW RHEIMS.

The Revised version was a revision not a retranslation. It introduced "as few alterations as possible, consistently with faithfulness". Many improvements were left for a future revision. In the meaning Protestant scholars in versions and commentaries have adopted some further readings from Rheims. I have consulted the Baptist, Weymouth, 20th Century and Moffatt's versions, the commentaries of Swete and Gould and Vincent's *Word Studies*.

V. 3.	Rhm	A voice
	ARV	The voice

"A" voice is correct. "The" is not found in the Gospels nor in the Hebrew or Greek of Is. 40: 3. Vincent says: "A voice. No article as AV and Rev. 'the voice'. It has a sort of exclamatory force. Listening, the prophet exclaims: Lo! a voice".

V. 3. Rhm make straight his paths
AV make his paths straight
RV make his paths straight
Bpt make straight his paths

It is a rule of good writing to keep the adverb close to its verb. St. Mark observes it. He has "straight make". The Authorized version spoils the rhythm of the sentence by putting the first word last. The Baptist version adopts the more exact and more beautiful sentence of Rheims.

V. 4. *Preaching*
Rhm John was in the desert baptizing, and preaching
AV John did baptize in the wilderness and preach
RV John came who baptized in the wilderness and preached
Moff John appeared baptizing in the desert and preaching
Swete There arose John the Baptizer in the wilderness, preaching
Wey So John the Baptizer came, and was in the desert proclaiming
20 C. John the Baptizer appeared in the wilderness, proclaiming

In the Authorized and Revised versions the present participle of St. Mark is changed into a finite verb, but Rheims and the rest translate it by the English participle, "preaching" or "proclaiming".

In the parallel passages, Mt. 3:1 and Lk. 3:3, however, ARV translates it "preaching". In the three passages we have the same form of the same word κηρύσσων.[3]

V. 22. Rhm he was teaching
ARV he taught

Vincent says: "The finite verb with the participle denoting something continuous: he was teaching". And Gould: "He was teaching, not, he taught".

[3] Dr. Adeney in his "Synoptic Variations" in *The Expository Times* of August, p. 489, must have been thinking of the variations of ARV rather than the Greek when he wrote: "5. Where Mark had a new sentence in the indicative—'and preached', both Matthew and Luke turn this Hebraistic form into the more flowing Greek style by using the participle 'preaching'". The Authorized and Revised versions have done a service to readers of the English Bible by following Rheims in many places, although not here, and adopting its participial construction and "flowing Greek style".

V. 23. Rhm in an unclean spirit (1st ed.)
ARV with an unclean spirit

The evil spirit was not "with" the man as a companion, but "in" him.

"In has the force of, in the power of. Dr. Morison compares the phrases, in drink, in love." [Vincent.]

In "represents the person who is under spiritual influence as moving in the sphere of the spirit. Most of the exx. refer to the Holy Spirit, but there is nothing in the formula to forbid its application to evil spirits in their relation to men under their control." [Swete.]

"in an unclean spirit. The prep. is used to denote possession by the evil spirit in the same way as, in Christ, in the Holy Spirit, denotes the intimate connexion between the Christian and Christ, or the Holy Spirit. Two beings are conceived as somehow ensphering each other, and sometimes one, sometimes the other, is said to enclose the being identified with it. The demon, e. g. is said to be in the man, or the man in the demon. In this case, the man is said to be in the unclean spirit, and v. 27 the unclean spirit is said to come out of him." [Gould.]

"The phrase 'in a spirit' is like that which St. Paul so often uses of the union of the just man with Christ, 'in Christ', 'in the Lord', i. e. he is inserted or implanted in Christ. Hence a man in an unclean spirit is a man in the power of the demon, a man to whom the demon is closely united, in whom the demon dwells, and whose members and voice the demon uses at will for his own purposes." [Knabenbauer.]

It is a pity that this and other accurate renderings of the first edition of Rheims have been changed in later editions.

V. 43. Rhm cast him forth
AV sent him away
RV sent him out

Cast forth, is better than, sent out.

"Both (AV and RV) inadequate again. Thrust, or put him out, conveys the idea." [Gould.]

"Lit. drove or cast him out." [Vincent.]

V. 43. Rhm go
ARV go thy way

Weymouth, the 20th Century, and Baptist have "go". They omit "thy way".

Other Good Readings of Rheims, not adopted by Protestant Versions or Commentators.

V. 7. Rhm stooping down to unloose
ARV to stoop down and unloose

"This apparently superfluous addition about stooping serves to heighten the impression of the menial character of the act." [Vincent.]

Rheims preserves the Greek participle in English, stooping. The Authorized and Revised versions change it into an infinitive, to stoop; and have to introduce an "and" which is not in the text.

V. 18. Rhm leaving their nets, they followed him
AV forsook their nets and followed him
RV they left the nets and followed him

Rheims, exact as usual, translates the Greek participle by an English participle, "leaving," and the structure of the sentence remains unchanged. "They left" of the Revised version makes it necessary to introduce "and", so changing the complex into a compound sentence. Translators should not alter the construction of a sentence without necessity.

V. 36. Rhm And Simon sought after him, and they that were with him
ARV And Simon and they that were with him, followed after him

"Sought after" is better than "followed after".

"Pursued him closely. The AV., followed after, is inadequate." [Gould.]

"Here the compound verb indicates that they followed him eagerly; pursued him as if he were fleeing from them. Simon, true to his nature, was foremost in the pursuit." [Vincent.]

". . . hunted him out." [Moffatt.] "searched everywhere for him." [Weymouth.]

TEXTUAL ERRORS IN RHEIMS.

V. 2.	Rhm	thy way before thee
	AV	thy way before thee
	RV	thy way

The addition of "before thee" is found in the Received Greek text, but not in the best Greek manuscripts.

V. 10.	Rhm	descending, and remaining on him

"And remaining", is not found in any Greek manuscripts.

V. 13.	Rhm	forty days and forty nights
	ARV	forty days

"and forty nights" is not found in Greek. It probably slipped in from Mt. 4: 2.

V. 18, 19.	Rhm	their nets
	AV	their nets
	RV	the nets

Some Greek manuscripts have "their" but the best have "the" nets.

OBSOLETE WORDS IN RHEIMS.

V. 28.	Rhm	the bruite of him (1st ed.)
		the fame of him (later ed.)
	AV	his fame
	RV	the report of him

"Bruit" was common in Shakespeare's day: "As common bruit doth put it" (Timon of Athens, v. 2); "Thou art no less than fame hath bruited" (Macbeth v. 7).

It has been dropped from the later editions of Rheims. The Revised version still retains it in Nah. 3: 19: "All that hear the bruit of thee".

V. 28.	Rhm	went forth incontinent (1st ed.)
		was spread forthwith (later ed.)
	RV	went out straightway

Incontinent, means immediately or without delay: "I will incontinently drown myself" (Othello i. 3); "he says, he will return incontinent" (Othello iv. 3).

It now means unchaste; its other meaning has become obsolete.

Differences of Opinion.

It is often difficult for scholars to agree as to which of several translations is the best. Under this heading I will compare some readings of Rheims with other versions:

V. 2.	Rhm	As
	RV	Even as

The Authorized version, Weymouth and Moffatt have "as".

V. 3.	Rhm	Prepare ye
	AV	Prepare ye
	RV	Make ye ready
	Bpt	Prepare ye
	Wey	Prepare

"Make ready" is in the fourteenth-century Bible, but its readoption is not acceptable to all.

V. 4.	Rhm	desert
	ARV	wilderness

Weymouth and Moffatt prefer, desert.

V. 12.	Rhm	forthwith
	AV	immediately
	RV	straightway

Moffatt has "immediately"; 20th Century, "immediately afterwards"; Gould has "immediately" throughout his commentary, Weymouth has "at once".

In their Preface the Revisers speak of the desirability of having the same Greek word represented in English by the same word, which all admit. They mention a word that perpetually occurs in St. Mark's Gospel which may be translated "straightway", "forthwith" or "immediately". Of the three words they chose "straightway"; the next revision may have "immediately" in its stead. The chief objection to "straightway" is that it is uncommon. A common Greek word should be represented in English by a common word. The

frequent repetition of an unusual word grates on our ears and nerves. We use "immediately" in conversation every day; many of us have never used straightway. In choosing between synonymns the preference should be given to the word that all the people understand. If you give a messenger boy a package, and say: "Go straightway"; he may ask: "Which way is the straight way?" If you say: "Go at once", or "Go immediately", he knows what you mean.

V. 19. Rhm repairing their nets (1st ed.)
mending their nets (later ed.)
RV mending the nets

Dr. Martin preferred "repairing", but we have got used to the word "mending".

Vincent, on Mt. 4: 2, says: "Not necessarily repairing; the word means to adjust, to 'put to rights'. It may mean here preparing the nets for the next fishing".

". . . means in general to put in complete order, and may be applied either to the original fitting out or to repairs." [Gould.]

V. 25. Rhm threatened
ARV rebuked
Moff checked
Wey reprimanded

V. 27. Rhm they marveled all
ARV they were all amazed

V. 30. Rhm lay in a fit of a fever
ARV lay sick of a fever

"in a fit of a fever" is a strong expression. ARV is too weak.

"was lying prostrate with a fever. The language is descriptive, the prep. in k.... denoting the prostration of disease, and the part. the fire of fever." [Gould.]

"A fit" is not used by any translator except Dr. Martin. The word was common enough, however, in the literature of his day: "And dim and meagre as an ague's fit" (King John iii. 4); "And what's a fever but a fit of madness" (Comedy of Errors v. 1).

V. 43.	Rhm	threatened (1st ed.)
	AV	straightly charged
	RV	strictly charged

"Either of these (straightly or strictly charged) is an inadequate translation." [Gould.]

V. 44.	Rhm	See thou tell nobody (1st ed.)
	ARV	See thou say nothing to any man
	Moff	See, you are not to say a word to anybody

V. 45.	Rhm	all sides
	ARV	every quarter
	Wey	all parts
	20 C.	every direction
	Gould	all sides

The instances that I have quoted are sufficient to give the reader a fair knowledge of the comparative value of our version.

A few years ago a new Catholic version, the Westminster, was planned, a part of which has been issued. It has been called the Straightway version, that word is so obtrusive in it. An unkind critic called it a Spoiled edition of the Revised version, which it follows rather slavishly, but sometimes it is very independent and casts all versions and even the order of the Greek to the winds, e. g.:

V. 7.	Other versions	And he preached saying
	Westminster	And this is what he said in his preaching

We are accustomed to our Rheims or Douay version. We like its accurate words, its terse phrases and the cadence of its sentences. Any new version that neglects it will never supplant it. What we need is a scholarly revision of the first edition of Rheims, not a new translation.

J. F. SHEAHAN.

Ecclesiastical Library Table

RECENT THEOLOGY.

We have already referred to the high standard of theological learning of the new Roman quarterly, *Gregorianum*, as indicated by its initial issue. Cardinal Billot continues his discussion of the efficient, exemplary and final causality of God in the universe by demonstrating that the dogma of creation (in the strict sense) is contained in the first chapter of Genesis. He considers in detail St. Augustine's interpretation of the account of creation—in which the "six days" represent the different acts of cognition by which the angelic spirits recognized the various works of creative omnipotence.

Father de la Taille in the same and the following number deals with the question of the validity and the fruits of the Sacrifice of the Mass when celebrated by an heretical or schismatic priest. Many of the older theologians and Fathers denied, or seemed to deny, the power of valid consecration to such a priest. Fr. de la Taille endeavors to reconcile some of these statements with the orthodox doctrine, that heresy and schism do not impair the priest's sacrificial power. In response to the difficulty that a heretic or a schismatic, not being a member of the Church, cannot officiate validly at the public sacrifice of the Church, he answers that the priest, however grievous his defection, still remains, to some degree, an official of the Church, on account of the indelible character of ordination and his intention of doing what the Church does. As to the fruits of the Holy Sacrifice offered by such a priest, there are divergent opinions, but the writer inclines to the view that at least the general fruit, for the Church at large, is produced by such a Mass.

Fr. Vermeersch, S.J., who follows up his paper "De Mendacio et Necessitatibus Humani Commercii", endeavors to show that the intrinsic malice of lying arises from the fact that it is an abuse of speech, whose object is the communication of truth. He does not view with favor the teaching of some theologians regarding "mental restrictions," but suggests another method of justifying the concealment from a person, of knowledge to which he has no right. Another article of interest in

this periodical is a discussion by Fr. Jansen, S.J., of the true meaning of the decision, given by the Council of Vienne (1312), that "the substance of the rational or intellectual soul is truly and *per se* the form of the human body". Fr. Jansen argues, from a codex found several years ago in the Vatican Library, and containing the doctrines of Peter John Olivi (against whom the decision of the Council was directed), that the definition was intended not to affirm positively the mode of union existing between soul and body, but only to condemn the opinion that the union between the intellectual soul and the body is merely dynamic, in the sense of Plato.

In the mid-July number of the *Civiltà Cattolica* appears the opening instalment of a discussion upon the evolution of species. The author, Fr. Gaia, S.J., adduces concrete scientific facts to demonstrate the inadequacy of the theories of Darwin, Eisner, Weismann, Wallace, etc. The leading article of the first August number of the same periodical treats of the Constitution "De Ecclesia Christi", which was published fifty years ago at the last solemn session of the Vatican Council (18 July, 1870). The article brings out an interesting point —the reason why the title "De Ecclesia Christi," rather than "De Romano Pontifice"—was used to emphasize the idea that the prerogative of infallibility belongs to the Sovereign Pontiff only in his official capacity as visible head of the Church.

Coincident with these topics the *Irish Theological Quarterly* for June prints a paper by the Rev. Garrett Pierse, D.D., entitled "Creation and Evolution—a New Argument for the Latter". After enumerating briefly the principal defects of the extreme evolutionary theories, their inability to explain the origin of matter, life, sensation, and final causality, Dr. Pierse proposes an argument in favor of creation, or rather the possibility of creation. It is an analogy from the thought process of the human mind. Human genius is, in a limited manner, creative. The mind of man can produce an idea which is new, distinct, personal—which before its thought creation had only potential existence. Moreover, the greater the genius, the greater is its creative ability and the less dependent it is for its material on what already exists. If, then, the created, finite intellect possesses such wondrous power, is it not reasonable to suppose that the infinite mind of God can produce all things independently of any preëxisting matter?

The Rev. Jos. M'Cormack in the August number of the *Irish Ecclesiastical Record* takes up the question of "Sermons and Instructions on the Holy Sacrifice of the Mass". The writer's purpose is practical, to warn preachers and catechists against proclaiming a probable opinion regarding the nature of the Sacrifice of the Mass, as if that opinion were defined as a matter of faith by the *magisterium* of the Church. The Church tells us that the Mass *is* a sacrifice, but she does not tell us *how* the Mass is a sacrifice—which part or parts of the Mass constitute the sacrificial act, or how the essence of sacrifice is realized in the Mass. Several Catechisms and Sermon Manuals are quoted as examples of the didactic manner in which writers state as certain views which are only probable. Incidentally, Fr. M'Cormack summarizes in a clear and concise manner the different opinions proposed by theologians regarding the mode in which the essential elements of a true sacrifice are realized in the Mass. He concludes with some practical hints as to how a catechetical sermon on the Mass can be couched in such simple and clear phraseology as to be within the grasp of all.

The *Theologische-Praktische Quartalschrift* has some interesting data by Fr. Reichstätter, S.J., regarding the widespread devotion to the Sacred Heart that prevailed in Germany from the beginning of the thirteenth century. The oldest known hymn to the Sacred Heart, "Summi Regis Cor aveto" appears to have been composed by Blessed Herman Joseph of Cologne. The writer attributes the diffusion of this devotion throughout France, Italy, and Spain, before the time of St. Margaret Mary Alacoque, to the influence exercised by the German writers and preachers. More complete information on the subject is, since the appearance of the article, available in a larger work by the same author published at Paderborn (Bonifazius Druckerei).

The second and third numbers of the *Zeitschrift für Katolische Theologie* (Innsbruck) present as their leading article a discussion by Fr. Stufler, S.J., "Num S. Thomas praedeterminationem physicam docuerit." The writer undertakes to prove by a number of excerpts from the works of St. Thomas, that the Angelic Doctor did not teach that every act of the human will is physically predetermined by the divine omnipotence. St.

Thomas's doctrine he claims, is rather that in the natural order God inclines the will only to good *in general*—in the supernatural order He moves it toward a particular good, but in such a way that the first impulse of grace by which the will is inspired to the performance of an indeliberate act, suffices also for the subsequent deliberate acts. As a concomitant question, Fr. Stufler considers the *medium* in which, according to St. Thomas, God foresees the future free acts of men, and consistently concludes that it is not in any divine *predetermining* decrees, but rather in the divine essence as the exemplary and efficient cause of these acts (or, in the case of conditional free acts, which could but will not take place, in the divine essence as exemplary cause only). It may be safely presumed, however, that despite Fr. Stufler's painstaking labors, the Thomistic school of Philosophy and Theology will continue, none the less confidently, to quote the Angelic Doctor in support of their teaching.

The most important recent production in the field of non-Catholic theology is the Appeal for a United Christendom, issued by the Anglican Archbishops and Bishops of the Sixth Lambeth Conference. The terms in which this document is expressed indicate the earnest desire for unity on the part of the 252 bishops who attended the Lambeth Conference. Speaking of the division of Christendom, they acknowledged: "We desire frankly to confess our share in crippling the Body of Christ and hindering the activity of his Spirit." The appeal lays down four points as the basis of visible unity—the Scriptures as the inspired rule of faith, the Nicene Creed, the Sacraments of Baptism and Holy Communion, and a ministry acknowledged by every part of the Church. In their endeavor to conciliate other Churches, the bishops are willing to acknowledge the "spiritual reality" (validity) of the ministry of those denominations which do not possess the episcopate.

However much we admire the spirit which prompted the appeal, we cannot fail to see the inadequacy of the means proposed for reunion. As *The Tablet* for 28 August clearly shows, when every Christian is free to put his own interpretation on the Scriptures and the Nicene Creed, and to hold any opinion he pleases as to the nature of the Sacraments and the ministry, any kind of true religious unity is impossible.

As a matter of fact, the *Christian Register*, an organ of American Unitarianism, commenting on the Lambeth Conference calmly rejects the necessity of the Nicene Creed as a condition for visible unity.

It only proves that Christian union is impossible without unity of doctrine—and unity of doctrine can be obtained only by communion with the one infallible Church of Christ.

In speaking (in the July number) of the ecclesiastical magazines that come to our table we omitted to mention the Spanish *Rivista Ecclesiastica* of Valladolid, which is in its twenty-fourth year and represents a high standard of theological learning, whilst it is practical in its aims and methods.

ENGLISH AND AMERICAN EXPONENTS OF NEO-REALISM.

Whatever may be its reason, the fact stands out strongly that realism in some form or other is gaining favor with modern philosophers.[1] Both in England and in America, it is making considerable headway. Even in Germany, the home of mystical idealism, it has found able exponents and strong supporters. We have previously mentioned O. Kuelpe, E. Husserl, and A. Meinong; we may add E. Duerr, A. Messer, G. Stoerring, C. Stumpf, E. Becher, and V. Kraft,[2] who, in varying degrees, approach the realistic position. This is a wholesome turn of events, and everybody rejoices that the mists of subjectivism are clearing away and that philosophy will once more gain an unobstructed view of reality. The mind had long sought to break through the subjective isolation to which it had been confined by post-Kantian criticism and to open windows upon the wide fields of objective reality. The struggle of emancipation was a long and weary one. But, at last, the evil spell seems broken.[3]

[1] Jacoby, "Die neue Wirklichkeitslehre in der Amerikanischen Philosophie", in *Internationale Monatsschrift fuer Wissenschaft, Kunst und Technik*, Berlin, 1913; A. Stonner, S.J., "Der kritische Realismus und die Erkenntnis der Aussenwelt", in *Phil. Jahrbuch der Goerres-Gesellschaft*, Fulda, 1920; Joshua C. Gregory, "Neo-Realism and the Origin of Consciousness", in *The Phil. Review*, Lancaster, Pa., 1920; M. D. Roland-Gosselin, *Revue des Questions Scientifiques et Théologiques*, vii, 1913.

[2] *Weltbegriff und Erkenntnisbegriff*, Leipzig, 1912.

[3] "The entire course of modern Kantianism represents a wholesome advance beyond subjectivism; our modern transcendentalists are all searching for the inner rationality, the objective spirit; there is wanting only the last step: the emergence into reality (Durchbruch zur Realitaet)." F. Thilly, *The Phil. Review*, 1920, 4, 377.

Partly, we may see in this shunting of philosophical speculation onto new tracks a reassertion of common sense; and partly we may regard it as the natural result of the preoccupation of our times with the experimental sciences. A scientific age has no sympathies for the idealistic systems that are so foreign to the exigencies of life and so alien to the desire for action that animates man, and that treat the hard facts of experience as if they possessed an absolute plasticity.[4] Besides, Pragmatism had done much to discredit absolutism and to prepare the way for a return to a saner philosophy.[5] In fact, American neo-realism, at least, is a direct offspring of pragmatism, and, without difficulty, we can discover the family likeness.

We share Professor Joad's[6] joy over the downfall of the tyranny of subjectivism and would fain see in it the harbinger of a new dawn of vigorous philosophical thinking and the rebirth of genuine metaphysics. "Monism", he writes, "in

[4] Dr. F. Thilly describes the chaotic condition of modern philosophy in the following felicitous terms: "Every age has had its world-view; to-day, however, there is no common atmosphere of the spirit: we are spiritual nomads without house or home, without the sense for the absolute, without the power of faith and conviction. In these modern movements things have been dissipated into symbols, truths into useful hypotheses, the principles of natural science into practical approximations in the economy of thought. Necessities of thought have become possibilities of calculation, certainties, surmises, laws, mere *Gegebenheiten*. The ultimate consequence is that the world-picture is a mere product of the brain that will disappear with the brain. The world evaporates into the subjective. Pragmatism degrades truth to useful assumptions; and for recent positivism the world is to each as it appears to be. Neitzsche destroyed the absolute values, pragmatism the absolute truths, relativism the absolute principles of nature: matter, time and motion; the world-picture becomes relative by becoming subjective. The subjective triumphs over the objective, practice over theory, emotion over reason and sensation over thinking. . . . Philosophy cannot prosper under such loosening of principles. On-rushing life threatens to swallow thinking, and we seem to have strayed into a new age of sophistry. Our age is a life-drunken age, Heraclitean: there is nothing fixed but infinite change, nothing absolute but relativity; and Proteus is king." *The Phil. Review*, 1920, in a criticism of *Die philosophische Krisis der Gegenwart.* Von Karl Joel, Leipzig, 1919.

[5] In this connexion we may profitably quote Dr. Thilly again. On the needs of our times he writes: "Mind and world no longer understand one another. The time is now ripe for philosophy. The things demand their reality, and the age demands, instead of mere thoughts, the understanding of reality itself: through all mediating thinking is the craving for immediacy. . . . We need to pass from epistemology to metaphysics: mere epistemology cannot live. Metaphysics is the true science of reality. in it mind again confronts the world and the thinking again comes into direct relation with being. And we must overcome the inherited disease of modern philosophy, epistemological idealism" (l. c.).

[6] *Essays in Common-sense Philosophy.* New York, Harcourt, Brace and Howe, 1920. P. 47. Cf. Woodbridge Riley, Ph.D., *American Thought, From Puritanism to Pragmatism;* New York, H. Holt and Co., 1915.

the old sense of the word seems to have lost in repute. It is the object of this essay to sketch some of the chief lines of argument which in quite recent years have led to a deposition of Monism from its enthronement on the philosophical chair and to consider the chief alternative suggested. For if the reconciliation between Philosophy and common sense is not to be irretrievably endangered, Monism must be denounced." Many others concur in this view and sound, with great assurance, the deathknell of subjectivism.[7]

Difference between English and American Realism. American realism exhibits certain characteristics that distinguish it very clearly from its English counterpart. The former is of very delicate texture and of exceedingly frail structure; it requires rather careful handling if the whole fabric is not to fall to pieces. The English variety is of more robust nature and of tougher fibre. This difference is due to the fact that the American type of realism is a lineal descendant of Pragmatism and that it has not succeeded in getting far away from the pure experience of W. James, though some of the neo-realists declare experience not to account sufficiently for the constitution of the universe.[8] But they make no attempt to put anything else in its place. Their realism has not yet become metaphysical. English realism is transcendental and does not hesitate to assign a certain objectivity to universal concepts. The divergence of the two schools is most pronounced in the analysis of consciousness. "English realists, we quote Prof. A. Hoernle, from G. E. Moore and B. Russell to S. Alexander, have been unanimous in holding to this analysis of experience into act and object, identifying the act of awareness as the peculiarly mental or conscious factor in the situation . . . American realists and behaviourists deny this whole analysis; they refuse to recognize any distinctive mental act." In a slightly different way Professor Perry formulates this difference: "That which peculiarly distinguishes the narrower group of American realists is the view that consciousness is homogeneous and interactive with its environment." This is known as the rela-

[7] D. C. Macintosh, Ph.D., *The Problem of Knowledge*, New York, The Macmillan Co., 1915; Chapter Ix: The Disintegration of Idealism.

[8] John Elof Boodin, *A Realistic Universe.* An Introduction to Metaphysics, New York, The Macmillan Co., 1916; Chapter 11: Is Experience Self-sufficient?

tional theory of consciousness, according to which the difference between physical and mental things is one of context and arrangement only. By this theory, all dualism is happily eschewed.[9]

The English Neo-Realists. The traditions of realism have never been completely interrupted in England. Idealism has always been an exotic plant on English soil. Still, the neo-realism of to-day cannot be regarded as a continuation of the common-sense philosophy of the Scottish school. It has arisen out of a different atmosphere and its centre of interest has been shifted from ontology to epistemology. Epistemological monism is a new conception in philosophy, one that could arise only after the ideas of substance, cause and activity had been hopelessly discredited. The chief representatives of neo-realism in England are, besides B. Russell, G. E. Moore, S. Alexander, T. P. Nunn, A. Wolf, G. Dawes Hicks, and C. E. M. Joad.[10] As a forerunner of the movement we may mention L. T. Hobhouse.[11] Prof. D. Clyde Macintosh professes a realism, which he describes as critical monism and which differs from the other systems on the question of the sense qualities. All agree in

[9] "There are two varieties of dualism which the theory of immanence makes it possible to escape; the dualism between mind and body, and the dualism between thought and things. The theory of immanence escapes these dualisms by employing the notion of relation in place of the notion of substance." R. B. Perry, *Present Philosophical Tendencies,* New York, Longmans, Green and Co., 1916, p. 308.

[10] G. E. Moore, "The Refutation of Idealism", *Mind,* 1903; "The Nature and Reality of Objects of Perception", *Proceedings of the Aristotelian Society,* 1905; S. Alexander, "Foundations and Sketch Plan of a Conational Psychology", *British Journal of Psych.,* 1911; "The Basis of Realism", *Proceedings of the British Academy,* vol. vi; T. P. Nunn, *The Aims of Scientific Method;* L. T. Hobhouse, *The Theory of Knowledge,* New York, The Macmillan Co., 1906; *Mind in Evolution,* London, 1901; C. D. Broad, *Perception, Physics, and Reality:* An Inquiry into the Information that Physical Science can Supply about the Real, Cambridge, 1914. Cf. "Survey of Recent Philosophical Literature", by Prof. G. Dawes Hicks, in *The Hibbert Journal,* 1920; "Realism in Modern Thought", by A. E. Heath, in *Encyclopedia of Religion and Ethics,* New York, Charles Scribner's Sons, 1919, vol. x. Sympathetic criticism of the new realism may be found in *Studies in Contemporary Metaphysics,* by R. F. Alfred Hoernle, New York, 1920, and in *Elements of Constructive Philosophy,* by J. S. Mackenzie, London, 1917.

[11] G. S. Fullerton is interesting as exemplifying in his writings the transition from an idealistic to a realistic epistemological monism. In his *System of Metaphysics,* he is still on the ground of a modified Berkeleianism. In the essay entitled "The New Realism", he makes considerable admissions, which still leave his exact position ambiguous. In his recent work, *The World We Live In,* however, he is unambiguously on the side of a realistic epistemological monism. Cf. D. C. Macintosh, *The Theory of Knowledge,* Chapter x, Antecedents of the New Realism.

this that there is some kind of a reality independent of the existence of a perceiving consciousness. As to the nature of this ultimate reality, they are reticent and rarely push the inquiry beyond the field of epistemology. Their preferences are, however, in the direction of pluralism. Professor Alexander perhaps is the most metaphysical of them. According to him, Space-Time is the simplest form of reality. Objects are special modifications of Space-Time, eddies in the system of motions. "Neither a detailed exposition nor a criticism of English neo-realism will be expected in these pages. We can hardly do more than state that there is such a movement and embellish it with a few names. As it stands now, English realism can at best only be regarded as a promise. But if it did nothing more than shatter the pretensions of idealism, it would have fulfilled an important historical function.[12]

Neo-Realism in American Philosophy. It was via Pragmatism that American philosophical speculation arrived at realism. Pragmatism, therefore, is the key to the right understanding of American neo-realism. The ways of thinking of the neo-realist are exceedingly tortuous and not readily intelligible to one trained in Scholastic habits of thought. To escape the dualism of subject and object, they have degraded consciousness to a mere relation. Only when we remember this, does their terminology convey any meaning. For example, a Scholastic could make nothing but just plain nonsense out of this statement of Professor Walter T. Marvin: "My consciousness of this page is literally the page, the page in certain relations."[13] Such oracular utterances are luminous only to the initiated, and neo-realism abounds with them.

The relational theory of consciousness was adopted because it made possible a realism without a substantial mind.[14] For

[12] This happy result, according to Professor Mackenzie, has actually been achieved: "The general result is to destroy the attitude of pure subjectivism; and this is certainly a result of great importance, especially in our own country, where the influence of Berkeley and Hume has been very far-reaching, and often perverts speculative thought in most insidious ways. The New Realists, by insisting on the objectivity of what is apprehended, have also done much to revive Realism in its older or Platonic sense—i. e. in the sense of the recognition of the reality of the universals." (L. c., 162.)

[13] *A First Book in Metaphysics*, New York, The Macmillan Co., 1912; p. 263.

[14] F. J. Woodbridge, "Conceptions and Misconceptions of Consciousness", *Psych. Rev.*, 1904; E. B. Holt, "The Concept of Consciousness", New York, The Macmillan Co., 1914.

after the manner of speech of the neo-realists, the things known are the very things that exist outside of knowledge. It is plainly impossible, however, that a thing can become an affection of a substantial mind. But if knowledge is merely a relation, this difficulty vanishes. Only, knowledge itself becomes utterly unintelligible. Who can fathom the profound meaning of this mystifying explanation, which we owe to Professor R. B. Perry: "The new realism, while it insists that things are independent, asserts that when things are known, they are ideas of the mind. They may enter directly into the mind; and when they do, they become what are called ideas. So that ideas are only things in a certain relation; or, things, in respect of being known, are ideas." [15] This may be realism, but it fails to give an intelligible account of the process of knowing. We are in presence here of that mysterious theory of knowledge which has been adorned with the high-sounding name, epistemological monism.[16] It is quite evident that a realism of this type cannot be transcendental; it has abandoned the search after the noumenon and resigned itself to the exploration of the phenomenal world. It moves within the sphere of experience and makes no attempt to get beyond the phenomenon. Professor Perry explicitly states that much when he says: "It would not, I think, be far from the truth to say that the cardinal principle of neo-realism is the independence of the immanent." [17] Judged by the old conception of realism, this is not realism at all, but merely a thinly disguised phenomenalism with dangerous tendencies toward subjectivism. The mere assertion of reality does not constitute reality. A system that pretends to furnish a sound basis for objectivity is bound to elaborate a theory of knowledge that explains the subjective phase of the process of knowing as well as the content of the mental act. This neo-realism is unable to do.

American Neo-Realists. Among the Americans some of those most prominently associated with the new philosophy are F. J. E. Woodbridge, who may be considered its prophet,

[15] *Present Philosophical Tendencies,* New York, 1916; p. 308.

[16] "This is the same theory as that which I have in another connexion termed epistemological monism. It means that when a given thing, a, is known, a itself enters into a relation which constitutes it the idea or content of a mind." L. c., 308.

[17] L. c., p. 313.

E. B. McGilvary and the six platform realists, R. P. Perry, W. P. Montague, E. B. Holt, W. T. Marvin, W. B. Pitkin, and E. G. Spaulding.[18] Possibly J. Elof Boodin might be identified with the movement, but his attitude is not sufficiently clear. E. B. McGilvary's realism is the result of a reaction, largely under the influence of James and Dewey, from his former Hegelianism. R. P. Perry is a convert from Pragmatism. The views of these exponents of realism show various shades of opinion; even the platform realists do not agree among themselves and hold conflicting views on what would seem to be fundamental points. They are one, however, in rejecting epistemological dualism, the substantiality of the mind, the essential difference of the mental and the physical and the active character of knowledge; they are also unanimous in affirming the externality of relations, the independence of thought and experience and the pluralistic character of the universe.

It must be left to a subsequent paper to set forth some metaphysical implications of neo-realism; for, though they may be meagre, they are of great importance inasmuch as they bear on questions of psychology and theology. In the light of the logical consequences of neo-realism, it will be seen that this new philosophy is open to serious charges, among others to the charge of materialism. For in this case also we claim that the logical consequences of a theory cannot be staid and neutralized by a mere verbal denial such as neo-realism resorts to in order to escape the imputation of being materialistic.

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[18] *The New Realism: Coöperative Studies in Philosophy*, New York, The Macmillan Co., 1912; E. G. Spaulding, *The New Rationalism:* The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and through the Criticism of opposed Philosophical Systems, New York, H. Holt and Co., 1918; Walter T. Marvin, *A First Book in Metaphysics*, New York, The Macmillan Co., 1912; *An Introduction to Systematic Philosophy*, New York, The Columbia University Press, 1903; R. B. Perry, *The Approach to Philosophy*, New York, Charles Scribner's Sons, 1905; *The Conflict of Ideas*, New York, Longmans, Green and Co., 1918.

Criticisms and Notes.

CONCILIUM TRIDENTINUM. Diariorum, Actorum, Epistularum, Tractatuum nova collectio. Edidit Societas Goerresiana promovendis inter Germanos Catholicos Litterarum Studiis. Tomus Octavus: Actorum Pars Quinta, complectens Acta ad praeparandum Concilium, et Sessiones anni 1562. A prima (XVII) ad sextam (XXII), Collegit, edidit, illustravit Stephanus Ehses. Pp. x, 1124. Tomus Decimus: Epistularum Pars Prima, complectens Epistulas a die V Martii 1545 ad Concilii translationem XI Martii 1547 scriptas. Collegit, edidit, illustravit Godofredus Buschbell. Pp. lxxvii, 996. Friburgi Brisgoviae: B. Herder, typographus. editor pontificius. MCMXVI-MCMXIX. Argentorati, Berolini, Carolsruhae, Monachii, Vindobonae, Londinni, S. Ludovici.

To the student of church history the Council of Trent must ever appear as the pivot upon which the Church's entire reformatory legislation turns. The foundation that was definitely laid in the Cenacle and took form in the conciliar action at the first Synod of Jerusalem, offered solid ground, a rockbed, the strata of the catacombs, on which the Church was gradually reared, growing into an organic whole from the reign of Constantine through the ages of faith. Then came the external glamor, with its temptations to worldliness, until here and there simony and corruption made their way into the sanctuary. Luther raised the cry of reform; which was echoed by many a more loyal voice from within. The appeal for a Council which found a zealous champion in Paul III, was for a time frustrated by the policies of the emperor, Charles V, and not until March 1545, or rather the end of that year, could the official opening of the Council take place. Nearly two decades passed before Pius IV closed the deliberations of the Council in 1563. But the twenty-five sessions brought together and coördinated the results of all the past legislation in the eighteen General Councils that had been held since the time of St. Peter. The two hundred and fifteen Fathers, together with the procurators who represented some thirty absent bishops, signed a Code of Canon Law that stands unique in the literature of jurisprudence as well as of doctrinal definition. If the Vatican Council, three hundred years later, deemed it necessary to adapt the old legislation to new needs, it nevertheless drew its inspiration, under God, from the Council of Trent, and most of its enactments are merely confirmations of that which had been definitely laid down as the law of faith and the norm of Christian living by the Fathers of Trent. The same may be said of the recent Pian-

Benedictine Code of Canon Law, which throughout rests upon and refers to the Tridentine enactments. Hence the canonist, like the theologian and the historian generally, can hardly presume to understand the full significance of Catholic doctrinal and disciplinary development, without a study of the true sources of the action of the Council of Trent.

Much has indeed been written on the subject. From Pallavicini down to Carcereri and Susta the volumes of Tridentine history fill entire libraries. But the men who have done most to clear up mooted points by an accurate record of documented facts are the members of the German Goerres Society, under whose patronage men of the highest scientific and literary attainment have been sent into all parts of Europe to ransack archives and libraries in order to give a true account of all the details regarding the great Council for world reform. Among them take first rank Monsignor Ehses and Professor Merkle. One of the volumes under review here is by the former; the other is the work of a scholar, Dr. Buschbell, who as a preparation for his subsequent research work had issued several volumes dealing with the "Professiones Fidei" of the Popes, the reforms in Italy during the eighteenth century, and finally with the nature of the sources of information on this period in the Vatican Archives at Rome.

The magnificent volume before us is the result of his labors for fifteen years, with some interruptions due to illness. His task was to study the epistolary correspondence concerning the acts of the Council from its beginning. The present collection contains more than two thousand five hundred letters. These cover the space of two years (1545-1547). To verify or to find the originals the writer had to visit and labor in the archives of Florence, Luca, Mantua, Modena, Naples, Innsbruck, Parma, and Rome. To complete the work it would have been necessary to visit the royal libraries of Spain, but this he was hindered from doing. The omission will not affect the present issue, since the Spanish correspondence, especially with the emperor Charles, refers mainly to a later period, and may be dealt with in the next volume of the *Epistulae* from the same source.

Of the character and ultimate bearing of these letters upon the action of the Council it is difficult to speak here, and it hardly belongs to a critique which deals merely with the work of the editor or collector. To the student of ecclesiastical history and the biographer of the great men active in the period discussed these evidences of public enterprise and personal endowments are of course of supreme interest. They throw a number of interesting sidelights upon the facts known or assumed by the historian. They give por-

traits of men, by themselves and by friends and foes, which are apt to take on life under the eye of the student not merely of church history but of psychology as well.

The difficulty of the task undertaken by Dr. Buschbell may not be gauged from the fact alone that he had to seek his information in many distant parts and by laborious copying of documents. To make the "finds" of value to the critical inquirer he had to compare the letters with those already published as authentic. It was his business as editor to direct attention to, and to comment upon the errors, omissions, misconceptions of previous and partial editors of the correspondence referring to the Council. Thus Druffel, the writer of *Monumenta Tridentina,* whose labors were continued by his disciple Brandi, had edited a number of the *Epistulae* of the Council found in various archives. His work only reaches to July of 1546; nor does he print the letters of legates, nuncios and similar officials as we find them in the present collection. Some critics have, moreover, asserted that Druffel was actuated by a strong bias in the selection of his letters; they somehow connect his joining the Old Catholic Doellinger party with his work. But apart from the fact that his purpose was chiefly to bring out the action of the German parties in his historical researches, it would be rash to charge him with wilful omissions or strong religious prejudice in his choice of the letters.

What may, however, be laid to the charge of Druffel, and to Brandi as well, is the fact that their letters show innumerable inaccuracies which are apt to mislead or at least puzzle the historian of the events relating to the Council. These authors frequently adopt abbreviations which leave the sense ambiguous. They omit parts that are essential as a context. Then, too, the selection is limited and often casual so as to throw no special light on the remaining documents discussed. Dr. Buschbell omits no part of his epistles. We have here all that refers to the opening of the Council, the preliminary discussions with legates, vice-chancellors, nuncios, officials of the Roman Curia, bishops, theologians, and secretaries. The important and official documents are printed as text. Letters of lesser importance, referred to in the comments, are printed in footnotes or in the Appendix. Throughout, the order of time is scrupulously observed unless cross-references make a deviation from the chronological order necessary or desirable. There is a conspectus of all the letters which allows ready verification of dates, and of the persons from whom and to whom they were addressed. In brief, the collection thus far presented is a model of documentary record for which the future historian will be grateful to the author. The work when completed will stand out as a monument of accurate

scholarship regarding one of the most important events in the Church of Christ and indeed in secular history as well.

We must reserve a review of the eighth volume indicated in our headlines, of the *Acta* (*Pars Quinta*), by the veteran historian Monsignor Stephen Ehses, for our next issue.

DE ESSENTIA SS. MISSAE SACRIFICII. Dissertatio quam conscripsit Henricus Lamiroy, Ph.D., S.TH.L. Lovanii. Excudebat P. Smeesters. 1919. Pp. 551.

The buildings of the venerable University of Louvain may have been damaged in the World War, but its traditions of high scholarship have suffered neither diminution nor eclipse. They emerge from the gloomy pall and the smoky screen that for nearly a lustrum hung over this world-famous institution of learning with a brightness that recalls the days of its greatest glory and splendor. The world of letters will rejoice at this rejuvenation of one of the oldest centres of intellectual life in Europe.

The above-mentioned volume is one of the first fruits of the resumed activities of the old place of learning and, in all respects, it measures up to the exacting standards for which Louvain has always stood. It embodies scholarship of the highest type and combines, in the right proportion, respect for the attainments of the past with original research and boldness of speculation.

The subject treated is one of particular fascination, and has in recent times created quite a stir in theological circles. Outside of its permanent value, therefore, the book possesses a timely interest that will secure for it a wide hearing and keen attention. The reader who turns to its pages for information about the present status of the controversy will not be disappointed. The vast literature bearing upon the matter has been carefully studied and critically analyzed, so that the reader has before him a fair and adequate presentation of the whole question. In fact, as is very natural, the bulk of the volume is devoted to the historical aspects and the development of the interesting controversy and to a critical survey of more recent attempts at a reconciliation of the conflicting views. The author's own solution of the difficulty is a synthetic endeavor to mediate between extremes and to harmonize the opposing elements of different opinions. Consequently, it presents all the merits and disadvantages of such efforts at reconciliation. It has very attractive features, but there remains the lurking suspicion that the fundamental difficulty has not been removed, but only glossed over. The author requires a destruction for the essence of sacrifice, but in the case of the Mass is satisfied with a "mactatio mystica" or an "im-

molatio in sacramento". In another passage he calls this an equivalent immolation. But here are the words in which he sets forth his theory: "Sacrificium Eucharisticum est verum sacrificium, et rationem habet sacrificii, scilicet veri et suo modo absoluti, in quantum Christus in eo offertur; offertur autem per duplicem consecrationem, quae ipsum Christum, quamvis gloriosus in coelis remaneat, inducit in altari, in statum victimae aequivalenter immolatae, ita ut ejus corpus manducari et sanguis ejus potari valeat" (517). We recognize echoes of other theories in this ingenious explanation of the sacrificial character of the Mass; yet it cannot be completely identified with any other existing hypothesis. For, the author adds to the above a certain rather subtle modification which puts his view in a category of its own. He says: "Non dicimus rationem formalem sacrificii Eucharistici in eo reponi quod Christus sistitur praesens sub specie panis et vini, neque affirmamus rationem sacrificii in eo esse, quod Christus redigitur ad statum cibi et potus; haec enim pertinent ad rationem formalem sacramenti, non sacrificii; sed rationem formalem, qua sacrificium Eucharisticum in consecratione perficitur, in hoc reperiendum asseveramus, quod Christus, sub speciebus sacramenti, in quodam habitu externo mortis et destructionis ponitur, qui inde apparet quod corpus ejus manducari et sanguis ejus potari valet" (435). No one will deny the subtlety of this view nor its synthetic sweep, since it contains, much refined, the essential elements of all acceptable destruction-theories. In so far the author's construction of the formal constituent of the sacrifice of the altar is a considerable advance on previous explanations. Not only that, but we are inclined to think that it is big with promise and that it holds within it the germs of a final and definite solution. But in its present form we cannot accept it as final. It carries with it, to our view, certain contradictory implications that vitiate it radically. We cannot make out any kind of destruction that could affect our Lord. A mystical or equivalent destruction, after all, is no destruction at all in any intelligible sense. The separate species are sufficient symbols to represent the death of Christ on the cross, that we readily admit; but we do not see that they are sufficient to constitute or realize any kind of real destruction. The soberness of St. Thomas in this matter is truly admirable. The author, of course, claims the sanction of the Angel of the Schools, but he fails to make good his claim. The language of St. Thomas is too indefinite to allow him to be made a champion of the destruction-theory. He either eschews the point or by his silence repudiates it implicitly.

The approach toward a solution of the speculative difficulties besetting the explanation of the sacrificial character of the Mass, to

our way of thinking, must be made from another side. There is no apodictic proof, and even the author's wealth of argument and profuse array of testimony fall far short of clinching the matter in his favor, that the note of destruction is essential to the idea of sacrifice. But it is that very note that creates all the insurmountable difficulties which to this day have baffled the keenest minds and that introduces the irreconcilable elements into all rational interpretations of the metaphysical essence of the Mass. Will it not be advisable, then, to abandon this line of approach and to attempt a rational construction of the Mass on a different basis? Withal it must not be forgotten that we are in presence of a profound mystery that, perhaps, always will elude the grasp of the human mind. It may be well to take a cue from the reticence and the reserve of St. Thomas; for, it seems to us that his silence on the point at issue is not a lack of insight or awareness, but rather deliberate self-restraint and wise abstention which he imposed upon himself when confronted by what he was quick to recognize as an unfathomable mystery. Happily the majesty and the august grandeur of the Holy Sacrifice of our altars can be appreciated without an intellectual penetration of the precise and formal element which constitutes its metaphysical essence. Such a consideration must not discourage theological discussion, but it should rebuke undue and futile curiosity. When the theologian in his soaring flights of speculation has receded far from the plain and unmistakable data of faith, he should then return with a profound sense of humility and adore where he cannot understand.

The author's scholarly work is a valuable contribution to theological literature and deserves a place of honor in every theological library. It will serve to keep alive a fruitful controversy and may have brought it nearer to a happy consummation. C. B.

ETHICS, GENERAL AND SPECIAL. By Owen A. Hill, S.J., Ph.D. New York, The Macmillan Company. 1920. Pp. 414.

From the pen of so experienced a teacher as Father Hill one is bound to expect a treatment of Ethics that is at once comprehensive, solid, robust, practical. Needless to say, the accomplishment in the present case approximates closely, if it does not attain perfectly to the expectation. And first as regards "comprehensiveness". The substance of Ethics is all here. The goal of the moral life, the way, the factors, the means, the standards, the inmost effects and consequences—all the larger topics of General Ethics are discussed under the time-honored nomenclature of the Schools. So, too, are those that centre in man's special rights and duties, both individual

and social. In respect to "solidity" the treatment leaves nothing to be desired. Father Hill is first and last a Scholastic. He believes in Metaphysics and is convinced that the foundations of Ethics must be laid deep in the bedrock of Ontology—on the nature of the final cause, action, order, law; and in Rational Psychology—on the nether springs of conduct, the motives and movements of the human will. If to be syllogistic is to be strong, the method of treatment is assuredly "robust". Father Hill confides in Metaphysics; he is devoted to Dialectics. As an instance typical of both predilections we might borrow an illustration from the opening Thesis:

> "Every agent works unto an end. This end is truly a cause. The will in all its deliberate movements has some definite last end, whether absolutely or relatively such. Jouin, 5-19; Rickaby, 3-6" (page 7).

First we find the opening *Question*—an introduction wherein the general purport of the thesis is explained and illustrated. Next comes the *Terms*—each term of the proposition being here defined. Then follow the *Proofs*—"Division. Three parts, I End, II Cause, III Last End. Proofs I, II, III." We quote the last (III) proof as being more succinct and illustrative:

> "1°. In every series of causes there ought to be a first cause. But if the will had no definite last end, there would be no first cause. Ergo.
>
> *With regard to the Major.* The second cause, to be second, would be an effect. But an effect without a cause is impossible. Ergo.
>
> *With regard to the Minor.* The last end is the first cause. Ergo.
>
> *With regard to the Antecedent.* The first cause is what first excites the agent to activity. But this is the office of the last end. Ergo.
>
> *With regard to this Minor.* Axiom—The end is first thing in a man's intention, last thing in the order of execution.
>
> 2°. The last end, with regard to an act of the will, fills the place of motion's first principle. But remove the first principle of motion, and no motion exists. Ergo, in the event of no definite last end, no act of the will ensues.
>
> 3°. When one thing in nature is the reason why another thing receives such or such denomination, the first of the two is more deserving of the denomination than the second, which actually receives it. But all intermediate ends owe their whole being, and consequently their every denomination, to some last end; and these intermediate ends, at least, are purposes worked unto by every agent. An intermediate is sought only with a view to some corresponding last end. Otherwise it is not an intermediate end. Ergo, the last end is all the more so such a purpose; that is, the will in all its deliberate movements has some definite last end, whether strictly or relatively such.
>
> 4°. Every particular or individual good tends of its nature to some common or universal good, as to its proper end. But God, the absolute good, is common or universal good, and every created good is particular or individual good. Ergo, every created good, or things in general tend of their nature to one good, God, as to their last end.
>
> *With regard to the Major.* Parts exist for the sake of the whole.

With regard to the Minor. All good comes from, and depends for its being on God." (Pages 15-16.)

This excerpt may suffice to reveal the dialectical method pursued throughout. It suggests that the work is a didactic manual rather than a liberal exposition or discursive essay. One never loses sight of the professor in the chair with his magisterial seriousness of face and emphasis of gesture, the imperative *Distinguas* and the staccatoed *Ergo*—and a certain brusqueness of manner and carriage.

A claim has been made for the work that "the illustrations are drawn from the Twentieth Century and the language of the day is employed". The first part of this tribute is fully justified. The illustrations are timely and felicitous, and serve to confirm what we have marked above as the fourth quality of the work, its "practicality". The second part must be taken with some qualification. The style in places is hardly the language of the present day. It is that of a bygone age. It is cumbrously Latin. On the other hand, the majority perhaps of those who use the book will be more or less acquainted with the Scholastic language (as indeed the constant references to Jouin seem to suppose), the employment of which, for the rest, contributes to precision of thought, if not to brilliancy of imagery or eloquence of diction.

Catholics who are willing to bring to its reading the strenuous mental effort which its subject matter demands will get from the work a solid training in the groundwork of Moral Philosophy, and a safe orientation toward the issues of the moral life and the questions that so sorely perplex our age. Perhaps they may look for some more extended application of ethical principles to the burning problems of the hour, for instance, prohibition, Sovietism, the functions of the State, nationalism, internationalism, and so on, while they may regard the closing theses on the powers of the State as exceedingly synoptical, not to say scrappy. On the other hand, allowance must be made for the spatial restrictions of works of its class and purpose.

To non-Catholic inquirers who wish to know the Catholic mind on the great problems of the moral life, the work will prove of good service; though we would not go quite so far as to say that "they will find nothing better in English", a judgment so decisive depending too largely upon variable standards of value and relations of purpose as well as of taste.

DICTIONNAIRE APOLOGETIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entiérement refondue sous la direction de A. d'Alès, Professeur à l'Institut catholique de Paris avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XVI. Paris: Gabriel Beauchesne. 1920. Pp. 640.

Those who follow the successive instalments of the new revision of this monumental Encyclopedia—Dictionary is quite too modest a term — of Apologetics, experience no doubt an increasing sense of faith, to say nothing of quickened intellectual pleasure, as they find the well-stocked treasury growing in their possession. It is fitting that so powerful an aid in the defence of religion should come out of France, the land wherein the methods of such defence have been so hotly debated during the past generation. For in these pages one finds what is true and good in the so-called New Apologetic associated accordantly with the solid framework of the older methods. It is probably inevitable that in a work of such proportions, one whose execution depends so largely on the liberty of judgment that must be granted to expert authorities in their respective fields, statements and opinions should crop up which do not meet with the approval of the custodians of sound orthodoxy — the *verbum sanum et irreprehensible* of the faith. Accordingly it is not astonishing to learn that the Holy Office has pronounced unfavorably upon one of the articles of the last fascicle, that, namely, on *Moses and Josuah*. Needless to say, the *redacteurs* of the Dictionary have bowed to the decision of the Holy See "avec un respect filial", are grateful for the corrective, and promise to "de donner en temps et lieu pleine satisfaction".

As regards the contents of the present number, it must suffice to note that, besides the opening article on *Religious Music* (concluded in the present from the preceding issue) and the closing topic *Peace and War,* which is given here but in part and awaits completion in the number to follow, the leading subjects are the *Pagan Mysteries and St. Paul,* the *Revocation of the Edict of Nantes,* the *Negro Missions,* the *Religious of the Northern Nations, Origenism.*

All these appeal mainly to historical specialists. Articles possessing a wider interest are those on *Mysticism, Occultism, Anglican Ordinations.* These are eminently timely and vital topics. They are handled by specialists of course, and are therefore treated thoroughly and with a due sense of *actualité.* Thus, for instance, the article *Occultism* extends to nearly five thousand words, while that

on *Anglican Ordinations,* by Fr. Sidney Smith, S.J., a former editor of the *Month,* contains twice that number. We give these figures to show those that are unfamiliar with the work in what sense it may be called a Dictionary!

Very probably English-speaking readers will notice a general lack of adequate reference to the pertinent bibliographies in their own language. Thus, for instance, the articles on Mysticism and Occultism are singularly deficient in this respect. On the other hand, however, allowance must be made for the fact that the work addresses principally French readers.

It is a matter for congratulation that the war did not seriously interfere with the progress of the publication and that there is an encouraging prospect of its hastening to a happy completion.

DE JURE RELIGIOSORUM ad normam Codicis Juris Canonici. Auctore Fr. Ludovico Fanfani, O.P. Augustae Taurinorum, Romae: Petri Marietti. 1920. Pp. 237.

JUS RELIGIOSORUM ex Codice novissimo ejusque authenticis interpretationibus ac legibus hodiedum latis. Romae, Aug. Taurinorum: Petri Marietti. 1920. Pp. 484.

Fr. Fanfani not only presents in this treatise that part of the Code which discusses the *Jus Religiosorum* under the head *De Religiosis* in the second part of the new Code (cann. 487-681), but he has brought together whatever has reference in any way to the condition of religious communities throughout the present legislation. Accordingly he takes up the subject of foundations, of government and administration in religious houses, of the election of superiors, of Confessors for religious, of clerical studies, of the particular obligations, privileges and exemptions, and of the liturgical, magisterial, parochial functions in religious communities; and finally, the conditions of entrance, transfer, dismissal or release from the obligations assumed by the vows. The last part of the work is devoted to an exposition of the limitations under which the Church recognizes and fosters pious confraternities, tertian secular orders, and associations of persons leading a devout community life.

Besides commenting upon the different canons, the author deals with his subject in the analytical mode of a text-book or theological manual. He explains the nature of the religious life and its various phases. The duties, rights and privileges are defined and illustrated by the canons of the new Code. They are briefly commented upon by reference to other legislation in order to make their sense clear. Doubts and difficulties are presented in the form of ques-

tions or additions, and here and there a "casus conscientiae" is briefly evolved after the manner of the moral casuist.

Father Micheletti's little manual in a way supplements Fr. Fanfani's large treatise. It is a sort of pocket dictionary explaining terms in the religious canon law, and giving an analysis of each topic represented by the terms. It is conceived on the plan of Fr. Telch's *Epitome Theologiae Moralis*. The desire to bring the whole into the smallest possible compass has led the compiler to multiply his cross-references perhaps a trifle too much. Nor does the rubricated type help the eye in this particular form of publication. But the booklet is a unique addition to our Canon Law library.

The Pauline Πιστις-Ὑπόστασις according to Hebr. xi: 1. An historico-exegetical investigation by the Rev. Michael Ambrose Mathis, C.S.C. Catholic University of America, Washington, D. C. 1920. Pp. 160.

St. Thomas defines Faith as the act of the intellect assenting to a divine truth through the will which is moved by the grace of God (Sec. II, Qu. IV, a, 2). But if we look for a term which includes in the definition the notion of the effect of this act in the soul, we are met with those difficulties which have brought about the confusion of Protestantism with its innumerable sects and variations as to the extent and significance of faith as a theological virtue. It is "belief", "faithfulness", "trust", "assent", "confidence", "credence", "opinion", "assurance", "conviction" in various degrees or shades of meaning as applied by the individual believer. There is a classical passage in St. Paul's Epistle to the Hebrews (xi: 1) which purports to define faith. The original is the Greek text of the Uncial Mss. It is supported by numerous versions in their variants. The Peshitto or Syriac adds the paraphrase "ac si jam existerent actu". The Latin translation, "Est autem fides sperandarum substantia rerum, argumentum non apparentium", is rendered in our English (Douay) version by "Faith is the substance of things to be hoped for, the evidence of things that appear not". The other English versions are substantially the same. But the term used in the Greek for "substance" as the defining element does not sufficiently explain the nature and degree of the virtue which St. Paul wishes to make understood when he speaks with the subtle illumination of the divine author.

Dr. Mathis in his dissertation clears up the full meaning of the term "Hypostasis" or "substance" in connexion with the "faith" of which the Apostle speaks. In order to arrive at a definite conclusion he examines first the original text in the various documents in which it has been preserved to us. He next collates the interpre-

tations of the early Greek and Latin Fathers, showing how they understood it; in other words: what was the prevalent authenticated tradition in regard to its meaning during the post-apostolic ages. Incidentally the medieval writers and those of the critical schools of later times are passed in review. Thus far the author merely collates. But the more important part of his work for the modern exegete lies in the examination of the meaning of the term "Hypostasis" among the contemporaries of St. Paul. To ascertain this meaning he takes account of both the Greek classical and the Hellenistic literature with which not only St. Paul but his hearers or readers must be supposed to have been familiar. Naturally we expect that the Septuagint would be of decisive value in this respect. As a matter of fact, however, the Alexandrian translators prove wholly inconsistent in their use of the critical word. They apparently relied more on Hebrew tradition than upon the fine discrimination which caused the areopagites to hearken to the Apostle of the Gentiles. Dr. Mathis shows that the term was much better understood by the Peshitto translator or commentator, and concludes that the Pauline "Hypostasis" as a qualification of "Pistis" in Hebr. xi: 1 is the presentation of "reality" in contrast to "mere appearance". Scientifically, he says, no other interpretation is possible. Such explanations as "fiducia", "expectation", are perversions of the historical evidence. We may add that the idea of Catholic dogma, as popularly conceived and as interpreted in the history of Catholic tradition, corresponds perfectly to this conception of faith as a virtue and as a grace. Dr. Mathis uses the historico-critical method of exegesis in this instance with admirable success for the defence of the teaching of the Church.

THE ART OF INTERESTING. Its Theory and Practice for Speakers and Writers. By Francis P. Donnelly, S.J. New York, P. J. Kenedy & Sons. 1920. Pp. 321.

A treatment of the art of interesting by one who has himself given such happily illustrative exhibitions of the faculty as the author of the present volume can hardly be other than itself interesting. Readers of the REVIEW need not be told that Father Donnelly is a master of that art—especially those who have partaken of his *Mustard Seed* or his *Chaff and Wheat*. We mention the two latter collections because they bring together felicitous examples both of genial humor and pungent wit which in almost equal measure are interest-winners.

Interest, objectively, is attention focused with pleasure on some narration spoken or written. It ought to be the aim of the speaker

to win and hold his hearer's pleased attention; that of the writer to do likewise with his reader. It goes without saying that the power to interest is a personal gift, founded partly in the physique, face and form, and partly in the intellect, though mainly in the imagination and the sympathetic feelings of the speaker or writer. Like every other gift of nature, however, it is capable of training by attention to the conditions and "laws" of its exercise. In other words, there is a theory as there is an art of how to interest. Some of the salient points of the theory and the practice are brought out in the present volume, brought out not by deductive reasoning nor by inductive exploration (though these processes are silently at work in revealing the sources of interest springing from imagination, memory and emotion), but by object lessons drawn from the masters such as Newman the academic speaker, Pardow the popular preacher, Macauley the inventor of "Journalese", Tabb the deft cameo-poet, and the rest. It is safe to say that one who has to speak from pulpit or platform or to address with pen the republic of letters will do his work more efficiently if he profit by the suggestions and the examples set before him in these chapters. The book affords a good example of practising what it preaches.

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.SS.R., Theologiae et Pastoralis Professore. Editio quinta ad Codicem Juris Canonici accommodata. Bussum (in Hollandia) Paul Brand, editor Pontificius. 1919.

Many students of moral theology find difficulty in adjusting the matrimonial legislation of the new Code to existing conditions. The positive law distinguishes three stages in the evolution of the present "forma sponsalium et matrimonii", namely the Tridentine, the *Ne temere* of 1907, and the recent Benedictine regulation in force since 1918. According to the first, "sponsalia" were valid as well as licit even if no solemn form had been observed; whereas marriages under the Tridentine law were invalid when contracted without the presence of the parish priest and at least two witnesses. Pius X, in order to prevent the frequent contracting of clandestine marriages in places where the Tridentine law had not been promulgated, and to prevent clandestine espousals, issued a decree which gave new force to "sponsalia", changed the old status of the *parochus* as witness to the marriage, and altered the conditions of domicile as well as attestation of the contract by qualified witnesses. Finally, the recent law abrogates some of these conditions, whilst it adds others intended to confirm the sacred contract. Professor Wouters, in endeavoring to make clear the force of these laws

in their application to present circumstances, takes special account of the extraordinary juridical forms which apply in Holland, Germany, and Hungary, and which sometimes puzzle pastors who have to deal with immigrants from these countries. This is the chief value of the present brochure.

Literary Chat.

Among recent popular biographies of churchmen is the *Story of Hildebrand* (St. Gregory VII), by Wilmot Buxton, in the "Heroes of the Church" series. As an illustration of courage on the part of a Pontiff maintaining the rights of the people against the tyrannous assumptions of a sovereign like Henry IV, and likewise in defending the sanctity of the marriage bond which the emperor sought to disregard, the life of Pope Gregory offers an admirable and pertinent lesson to statesmen and political reformers of our time. The story is simply and well told. (P. J. Kenedy & Sons).

Another pleasing and instructive biography for readers of popular and devotional history is *St. Teresa and her First English Daughters.* The struggles and the victory of the saint in her efforts to secure true reform against the pretensions of self-indulgent clerics and ill-informed laymen, who had it in their power to obstruct her counsels, make somewhat stirring but enlightening reading. The English daughters referred to in the title are the Carmelites who, after the Saint's death, came from England and established a settlement in the Netherlands. Thence they went back to Lanhern in Cornwall; later to Darlington, and in recent times to Chichester where the Carmelites took permanent residence in 1872. (Sands and Co.—B. Herder Book Co.).

Thesaurus Electorum is a collection of prayers, meditations and brief spiritual readings for the use of priests and clerics, compiled by Fr. Aurelian of the Blessed Sacrament, spiritual director in the seminary of Puthenpally in the Vicariate Apostolic of Ernakulam, India. At the end there are excerpts from the Roman Ritual which make the little volume a good vade-mecum for the missionary.

Mr. John T. Comes, the well-known Pittsburgh church architect, has issued a new edition of his *Catholic Art and Architecture,* somewhat enlarged by additional illustrations of high merit.

Whilst the study of Greek and Latin is gradually giving place at our great national schools to that of the modern tongues which serve in the first place the commercial and utilitarian ends of modern life, the struggle in academic circles to retain those ancient mediums of a permanent culture which distinguishes the educated from the informed and clever man in public life, makes itself felt occasionally. The recently issued *Greek Grammar for Colleges* by Dr. Herbert Weir Smyth (American Book Company) presents a complete and thorough treatment of the essential forms of Attic speech and of the Greek dialects which appear in literature. Priests and students in our seminaries who value the acquisition of early training in the classics, which is part of the preparation for the courses of philosophy and theology, will do well to keep on their shelves for reference, if not for systematic study of grammatical forms and syntax, a volume like this. It is not a comparative or historical survey, but a much more complete summary of structural rules, well illustrated from the great models of Greek speech, than is contained in the school grammars ordinarily in use. Hence its value for the scholarly reader as well as for the class-room.

Students of theology will be glad to know that the second volume of Fr. C. A. Damen's edition of Aertnys' *Theologia Moralis* (editio decima), is now obtainable. The excellent features of the revision in accordance with the new Code, which we pointed out in the review of the first volume some time ago, are here consistently carried forth. (Teulings: Hertogenbusch.) The volumes are on sale by Burns, Oates and Washbourne, London.

The second part of *De Sponsalibus et Matrimonio* by the Belgian Canonist Dr. Aloysius de Smet, is issued in its third edition, revised in conformity with the recent legislation. (Bruges: Carl Beyaert.)

The Holy Father recently expressed to the rector of the Gregorian University at Rome his high endorsement of the establishment at that institution of an academic chair of ascetico-mystic theology. He emphasized the great value of this study for the sanctification of the clergy, and as an aid in the direction of souls. Though ascetic theology is an integral feature of a complete course of seminary training, it appears that but little attention is devoted to it in many cases as a branch of study apart from moral theology and devotional or spiritual reading. Meanwhile, a little handbook like the Jesuit Father Neumayr's *Idea Theologiae Asceticae,* recently published (Pustet and Co.), is of distinct help for the aspirant to the sacred ministry. The manual gives a clear, brief and practical exposition of the art of becoming holy and of teaching others to be so.

The Lateran Seminary of Rome, known as the "Pontificio Seminario Romano Maggiore", offers singularly broad opportunities to its students, not merely in the fields of speculative philosophy and theology, but in all the higher studies of nature and of the mind. Evidences of the fact are its periodical publications, which embrace such widely divergent themes as *"De Recognitione principiorum criticae textus Novi Testamenti secundum A. de Harnack"; "La Passio delle Martiri Sabine Vittoria ed Anatolia"; "Nuovo metodo per la determinazione della latitudini geografiche mediante il teodolite";* and *"In Aristotelicam causae efficientis definitionem".* The most recent publication from this source is a dissertation on *"La Flora Urbica della Citta di Osimo"*, by Professor Giuseppe Antonelli. Osimo, the plant life of which, in street, cellar, and roof, we find here scientifically and interestingly discussed, is a town south of Ancona on the Adriatic, where student and professor may spend their leisure or vacation in useful observation.

The B. Herder Book Company publishes the Instructions of the Seraphic Doctor St. Bonaventure (translated from the Latin of Fr. S. Molitor, O.F.M.), on *The Virtues of a Religious Superior.* The saint likens the chief qualities of a good superior to six wings which lift one to perfection. They are justice, compassion, patience, edification, prudent discretion, and devotion to prayer. The first chapter deals with the proper selection of a religious superior. The little book is a treasure for both the heads of communities and for those who, as confessors or spiritual directors, are obliged to guide religious superiors to perfection by the observance of the evangelical counsels. (B. Herder Book Co., St. Louis.)

Those who are studying typewriting, whether professionally or as amateurs, will be greatly aided by the *Essentials of Expert Typewriting,* issued by the American Book Co., New York. The manual has been compiled by three recognized authorities and experts in the art, Misses Rose L. Fritz, Gertrude W. Craig, and Dr. Edward H. Eldridge, and is a model of practical and progressively arranged instruction. It is admirably adapted for use in classes, especially those in which touch typewriting is pursued.

Apropos of religious reunion (an important contribution to which was reviewed in the September number of the REVIEW), another discussion of the problem appears in a small volume entitled *The Inter-Church and*

the Catholic Idea, a Polemical Discussion, by Father Skelly, O.P. "The Federation of Churches" movement is the local title of the "Interchurch World-Movement" which is now sweeping the country. Some Protestant ministers in Seattle interested in the Federation idea delivered in St. Mark's Episcopal Church of that city certain discourses on the subject. These were in turn printed in the leading journal of the place. The writers made a number of false and insulting remarks concerning the Catholic Church, her doctrines, practices and history. Father Skelly felt it his duty to answer these attacks. This he did through the same paper, the *Post-Intelligencer*. The discussion carried on through the columns of the latter is now given permanent form in the book mentioned above. Those who know the author's *Doctrinal Discourses* will not need to be reminded that Father Skelly can be at once logical, forceful, and eloquent. The polemical discussion is pervaded by the same properties. The occasion which elicited the papers called of course for a more popular treatment of religious unity than that which marks the work mentioned above. For this reason it will appeal more to the general reader. (The Aquinas Academy Press, Tacoma, Wash.)

Edmund Leamy's *Moods and Memories* ring true to the soul of poetry, because they sing the soul of a poet who himself sings because the burden of song is in him and presses for utterance. As Don Marquis justly observes, there is in Edmund Leamy's verse an "Irish accent"—the gaiety, the wistfulness, the pathos, the eloquence of the Celt, the appealing Celtic cadence which is more than a cadence of speech. It is a cadence behind the speech that puts its stamp upon the speech.

Mr. Leamy's moods are many: moods of peace and strife, of joy and pain, of mirth and sorrow, and especially of love. His memories, too, are many, of scene and place and of varied experience. Typical both of mood and memory is the poem "Faith in Fairies". We should like to quote it in full, but we can find space for just the beginning and the ending:

"When I was a child I used to know
A lovely spot in the twilight glow,
Where half afraid of the dimming light,
And all ashamed of our growing fright,
We stood in the hush of an ancient tree
And heard low sounds of minstrelsy:
Sweet notes of music magic and fair
As the song of the wind on the summer air,
And the hum of waves on a silver strand,
Or the song of birds in a foreign land.

And then if we had been very good
The live-long day—in the shadowy wood
Perhaps, perhaps, 'neath a nearby tree
In a swirling, whirling ring we'd see
The figures all dancing wild,
To gladden the heart of a wide-eyed child."

After this follows the dancing of the fairies—

"Dancing, dancing as merrily
As the waves that ripple a moonlit sea,
As light as the dew on a half-hid flower,
As fleet as the fleeting time-sped hour."

And so on. Has Eugene Field, or Robert Stevenson, or Francis Thompson painted more exquisite visions of the child's moods of fancy than these and those that immediately follow them? The poem closes thus:

"And though that was ever so long ago,
And war runs riot, some day, I know,
When the world again is dear and fair
And the flowers abloom, I'll go back there;
Back to the dear old friendly tree
And the fairy dell, for I know I'll see
Once again 'cause my heart is young,
And my lips still speak the olden tongue,
The little crowd in the swirling ring
And my ears will hear the song they sing."

And the rest. Had Edmund Leamy written nothing else, "Faith in Fairies" would prove him a poet. The volume is published by the Devin-Adair Co., New York.

On the long and ever-growing list of books treating of the universal social unrest a foremost place is due to Mr. Frank Comerford's *The New World* (New York, D. Appleton Co.). The author made an intimate study of unrest in Europe "from Ireland to the Bolshevik Front". Subsequently he was engaged by the State of Illinois in the prosecution of the celebrated "Red" cases in which twenty men were found guilty of conspiring to overthrow the Government and sentenced to the penitentiary. Mr. Comerford knows his subject. He does not go round it. He is in it and with his direct forceful manner he puts the reader there too. The story grips and holds you from start to finish.

Father Garesché, as the readers of these pages very well know, has composed a number of devotional books that are no less solid in doctrine and practical in application than they are pleasant to read. Probably he has written nothing more useful and serviceable than his latest little volume, a *Vade Mecum for Nurses and Social Workers* (Milwaukee, The Bruce Publishing Co.). As the title suggests, it is a pocketbook—one that is filled not with perishable scrip, but with the gold of precious knowledge and genuine wisdom. What the nurse should know about her inner and outer life, herself and her duties, opportunities and privileges, is set down in a simple, straightforward, though withal pleasingly familiar style. There is a collection of prayers and devotions appropriate to the nurse's special needs and circumstances. The whole is included in a neat volumette bound in blue and gold and makes a very acceptable little gift token. The book will of course not supplant, but will supplement on the devotional side Father Spalding's excellent *Talks to Nurses* which was previously reviewed in these pages.

The Societa Editrice "Vita e Pensiero" (Milano, Corso Venezia 15) is carrying on a work of propagating sound literature in Italy that bids fair to effect much good in that country and indeed amongst all who read Italian wheresoever they chance to dwell. The fact that the movement is under the direction of that enlightened, progressive and indefatigable thinker and writer, Fr. Agostino Gemelli, O.F.M., would itself presage success; but the character of the works which the Society has already issued may be taken as a purely objective augury. Five of the volumes which the Society issues have reached the REVIEW. The first is a monograph on Karl Marx (*Carlo Marx*) by Francesco Olgiati. This is a thoroughly critical, an up-to-date, and a well-documented study of the life and works of the father of "scientific Socialism".

In a volume entitled *Religione e Scienza* Fr. Gemelli assembles a series of essays treating of topics on which faith and natural reason meet, such as "animal intelligence", spiritism, and others.

Fr. Gemelli is a recognized authority in the criticism of recent theories of criminology. In *Le Dottrine Moderne della Delinquenza*, a book of 212 pages, he examines with his wonted acumen and mastery of the facts in question Lombroso's widely-spread theories of criminal anthropology.

Galileo e la sua Condanna, by Monsignor Rodolfo Maiocchi, reopens the famous case for a reëxamination of the documentary evidence. The judge in the present trial has been considerably helped to an impartial decision by the recent national edition of the complete works of Galileo.

The work of the Societa Editrice, besides its departments of apologetics and religious culture, cultivates a field of *problemi femminili*. An important contribution (No. 3) to the latter is entitled *L'Instruzione e l'Educazione Religiosa del Fanciullo*. The writer of this study of the child's religious training, Madre Maria Galli, is an

experienced teacher of the Institute of the Sacred Heart. The distinction marked by the very title of the volume between instruction and education presages the sound pedagogy based upon a solid psychology which dominates the treatment. Theoretically sane and strong, the work is equally practical and will greatly assist teachers in the delicate and difficult task of educating the young, particularly in the domain of religion.

Books Received

THEOLOGICAL AND DEVOTIONAL.

CONCILIUM TRIDENTINUM. Diariorum, Actorum, Epistularum, Tractatuum Nova Collectio. Edidit Societas Goerresiana promovendis inter Germanos Catholicos Litterarum Studiis. Tomus Octavus. Actorum Pars Quinta: (Tom. VIII) *Complectens Acta ad Praeparandum Concilium*, et Sessiones Anni 1562. A Prima (XVII) ad Sextam (XXII). Collegit, edidit, illustravit Stephanus Eses. Pp. xi—1024. (Tom. X) *Complectens Epistulas* a Die 5 Martii 1545 ad Concilii Translationem 11 Martii 1547 Scriptas (Epistularum Pars Prima). Collegit, edidit, illustravit Godofredus Buschbell. Pp. lxxvi—996. B. Herder, Friburgi, Brisgoviae, et St. Louis, Mo. 1915–1916. Price, $26.40 each volume.

COMMENTARIUM TEXTUS CODICIS IURIS CANONICI. Liber III: De Rebus. Pars I: De Sacramentis. Cum Declarationibus Authenticis usque ad Diem 2 Augusti 1920 (A. A. S. XII, Fasc. 8). Accedit Duplex Appendix, prima de relativis poenis ex Libro V, altera de formulis facultatum S. Congr. de P. F. Auctore Fr. Alberto Blat, O.P., Lect. S. Theol. ac Juris Can. Doct. et Codicis Professore in Pontificia Collegio Internationali "Angelico". Romae: ex Typographia Pontificia in Instituto Pii IX. 1920. Pp. viii—807. Pretium in Italia, *Lib.* 20; extra Italiam, *Frs.* 20.

LESSIUS ET LE DROIT DE GUERRE. Contribution à l'histoire des doctrines théologiques sur la Guerre. Par J. Bittremieux, Ph. et S. Th. D., Professeur à l'Université de Louvain. Bruxelles: Librairie Albert Dewit. 1920. Pp. 168.

SPIRITUAL CONFERENCES. By the Rev. Henry Collins, O.C., M.A., author of *Spirit and Mission of the Cistercian Order, Cistercian Legends*, Bona's *Easy Way to God*, et. Edited by the Rev. Joseph Degen, author of *Christian Armour for Youth, The Divine Master's Portrait, Golden Rules of Adolescent Purity*, etc. With an Introduction by the Right Rev. John Keily, D.D., Bishop of Plymouth. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xvi—268. Price, $2.00 *net*.

A VADE MECUM FOR NURSES AND SOCIAL WORKERS. By Edward F. Garesché, S.J., author of *Your Neighbor and You, The Most Beloved Woman*, etc. Bruce Publishing Co., Milwaukee, Wis. 1920. Pp. 176. Price, $1.25.

THE CHRISTIAN FAITH. By Père Suau, S.J. With an Introduction by C. C. Martindale, S.J. From the French of the second edition. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xi—158. Price, $1.15 *net*.

IDEA THEOLOGIAE ASCETICAE Scientiam Sanctorum exhibens. P. Francisci Neumayr, S.J. opus posthumum. Cui accedit appendicis instar P. Gaspari Druzbicki, S.J. Lapis Lydius Boni Spiritus. Ratisbonae, Romae, Vindobonae, Neo-Eboraci et Cincinnati: Fr. Pustet Co. 1919. Pp. 372. Price, $0.75.

THEOLOGIA MORALIS SECUNDUM DOCTRINUM S. ALPHONSI DE LIGORIO, DOCTORIS ECCLESIAE. Auctore Jos. Aertnys, C.SS.R., S. Theologiae in Collegio Wittemiensi olim professore. Editio decima, quam recognitam atque auctam ad Codicem Juris Canonici accommodavit C. A. Damen, C.SS.R., Juris Can. Doct. et Theol. Moralis Prof. Tom. I: pp. 483; Tom. II: pp. 521. Burns, Oates & Washbourne, London.

WAS IST VOM ADVENTISMUS ZU HALTEN? Von Dr. Joh. B. Roetzer. Volksvereins-Verlag GmbH., M. Gladbach. 1920. Seiten 24. Preis, 1 *Mark*.

THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION. Being the Bampton Lectures for the Year 1920. By the Rev. Arthur C. Headlam, D.D., Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford, formerly Fellow of All Souls' College, Oxford, and Principal of King's College, London. Longmans, Green & Co., New York; John Murray, London. 1920. Pp. xii—326. Price, $4.00 *net*.

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MISSA "REGINA PACIS". In Honor of St. Vincent Ferrer. By Pietro A. Yon. Arrangement for three-part male chorus, with organ or orchestra. (*Fischer Edition*, No. 4773.) J. Fischer & Brother, New York and Birmingham, England. 1920. Pp. 29. Price: score, $0.80; voice parts, each, $0.40.

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THE RIGHT REV. EDWARD DOMINIC FENWICK, O.P., Founder of the Dominicans in the United States, Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati. By the Very Rev. V. F. O'Daniel, O.P., S.T.M. The Dominicana, Washington, D. C. Frederick Pustet Co., Inc., New York and Cincinnati. 1920. Pp. xiv—473.

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THE ART OF INTERESTING. Its Theory and Practice for Speakers and Writers. By Francis P. Donnelly, S.J. P. J. Kenedy & Sons, New York. 1920 Pp. ix—321. Price, $1.75; $1.85 *postpaid*.

A GREEK GRAMMAR FOR COLLEGES. By Herbert Weir Smyth, Ph.D., University of Göttingen, Eliot Professor of Greek Literature in Harvard University. (*Greek Series for Colleges and Schools*. Edited under the Supervision of Herbert Weir Smyth.) American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1920. Pp. xvi—784.

EVERYDAY CHEMISTRY. By Alfred Vivian, Dean of the College of Agriculture of the Ohio State University. Edited by Kirk Lester Hatch, B.S., Professor of Agricultural Education, University of Wisconsin, Madison. American Book Co., New York, Cincinnati, Chicago, Boston and Atlanta. 1920. Pp. 560.

ESSENTIALS OF ENGLISH. Higher Grades. By Henry Carr Pearson, Principal of Horace Mann School, Teachers' College, Columbia University, and Mary Frederika Kirchwey, Instructor in Horace Mann Elementary School, Teachers' College, Columbia University. American Book Co., New York, Cincinnati, Chicago, Boston, Atlanta. 1920. Pp. x—469.

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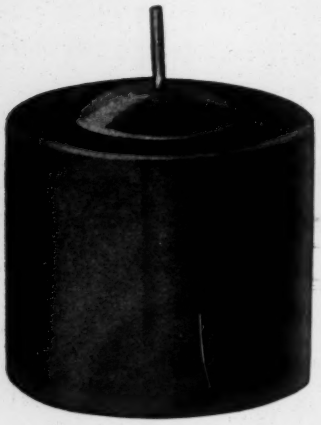

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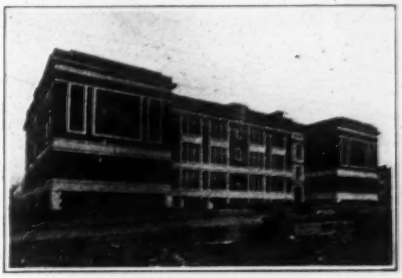

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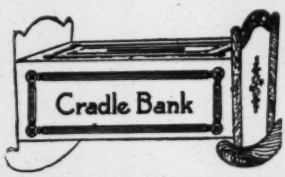

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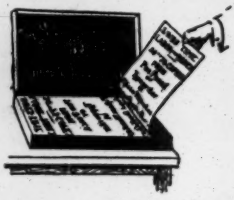

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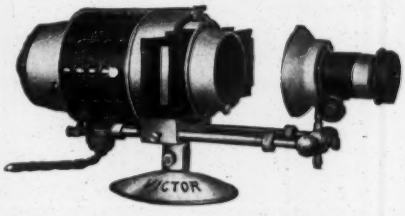

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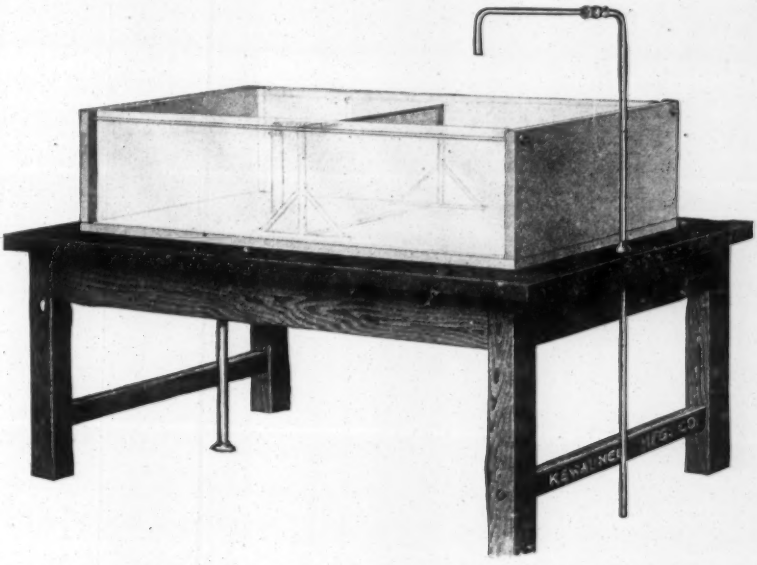

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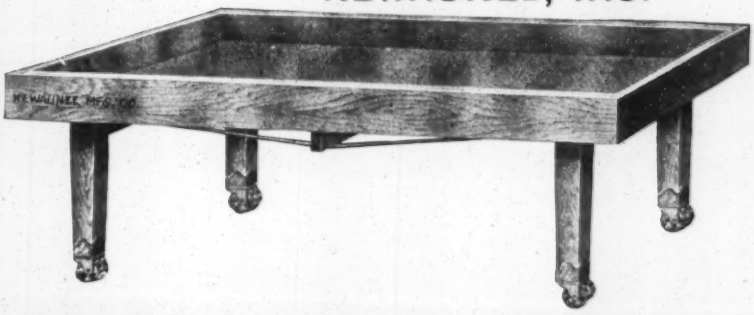

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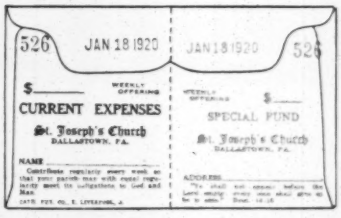

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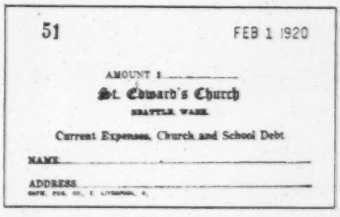

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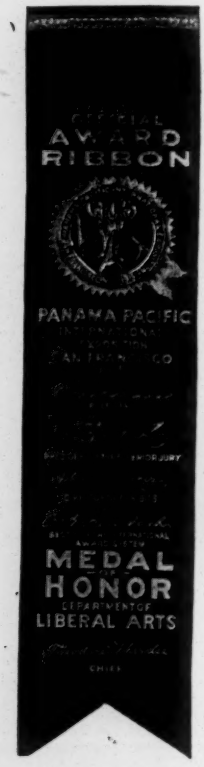

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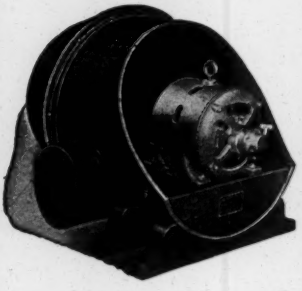

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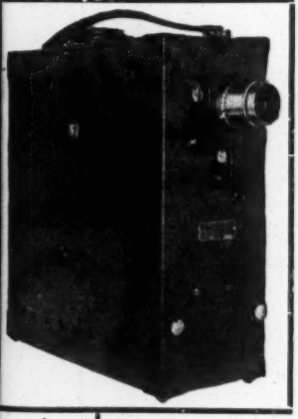

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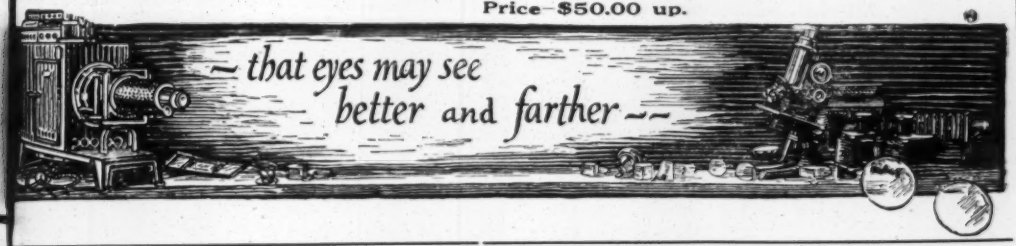

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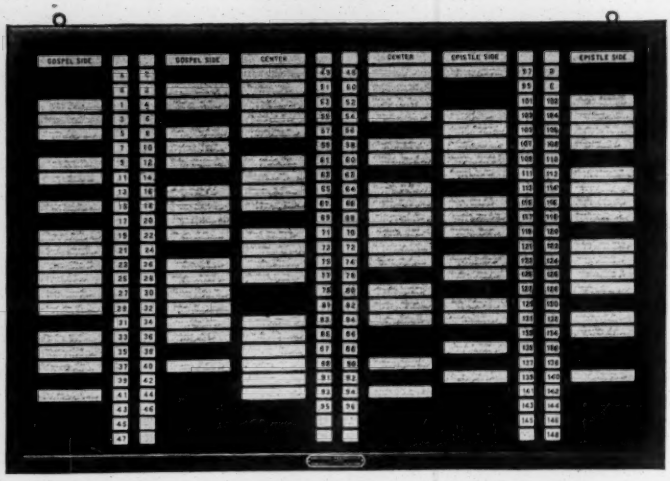

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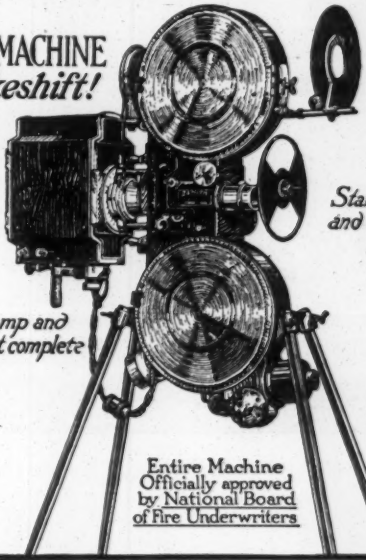

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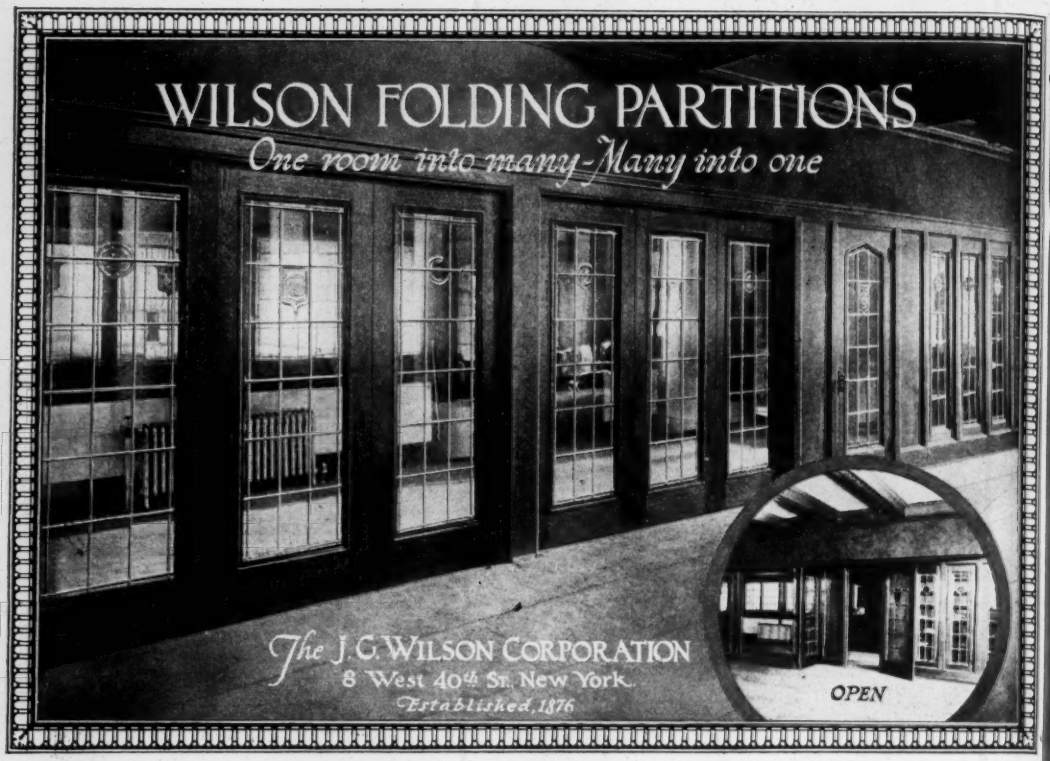

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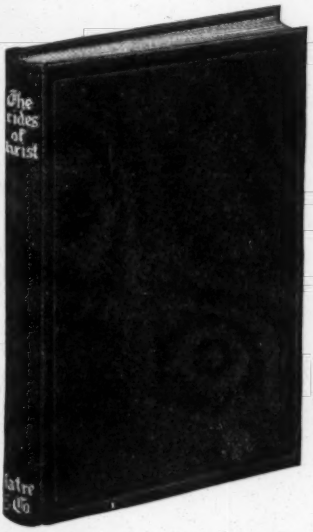

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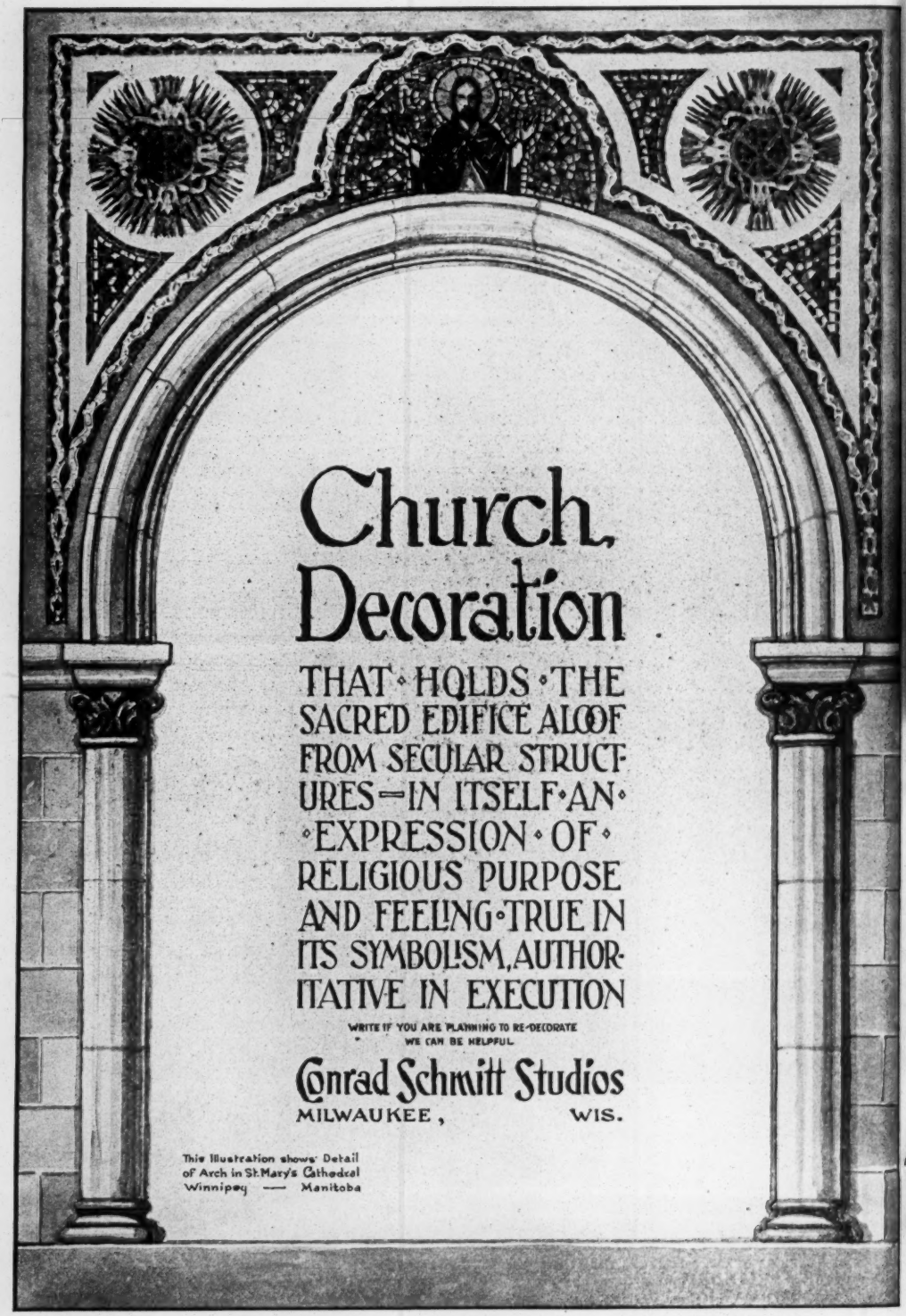

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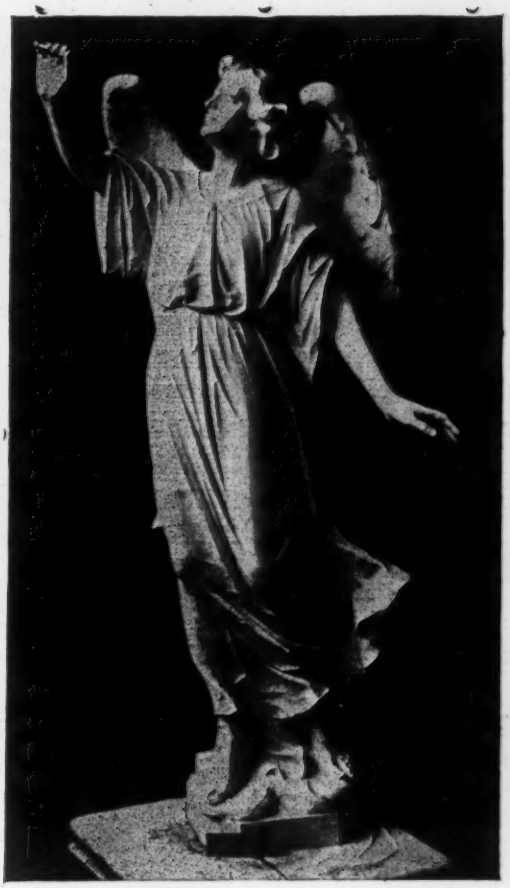

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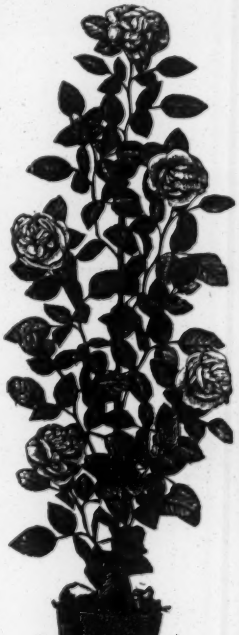

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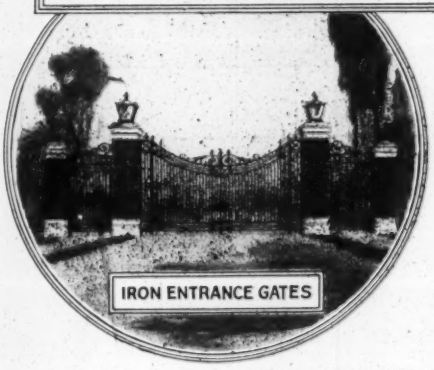

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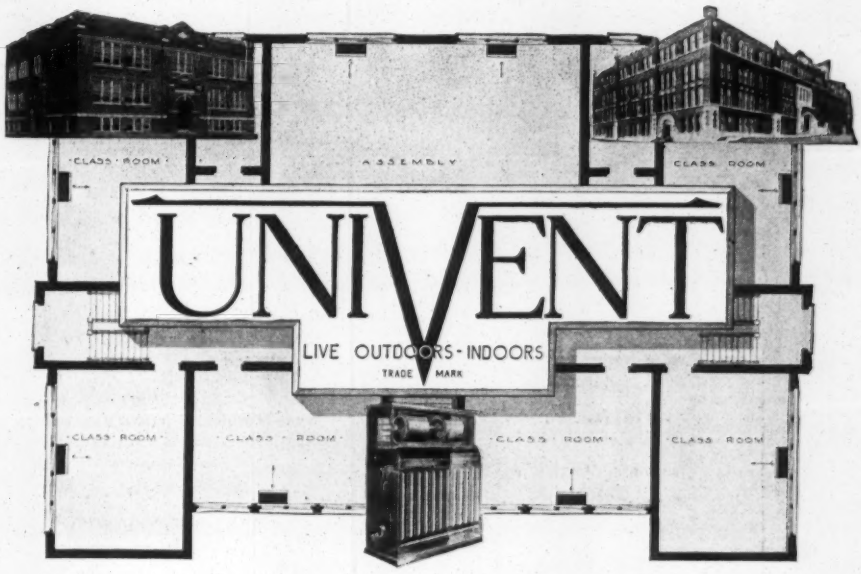

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By RUTH RUSSELL

Foreword by Eamon de Valera

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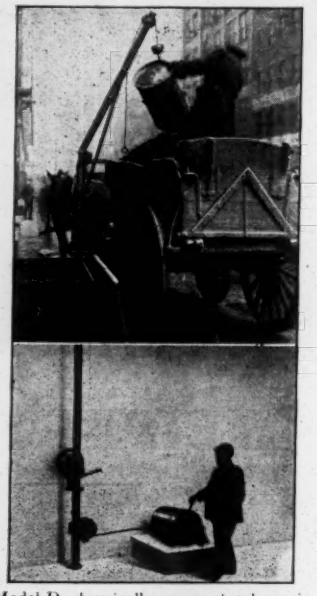

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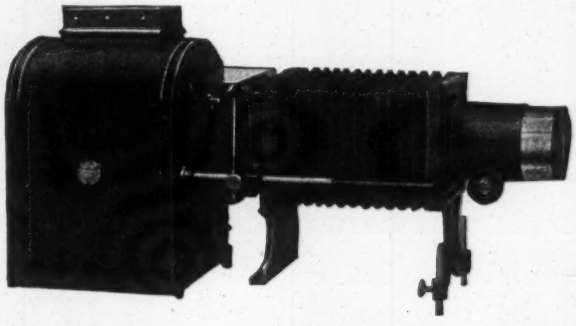

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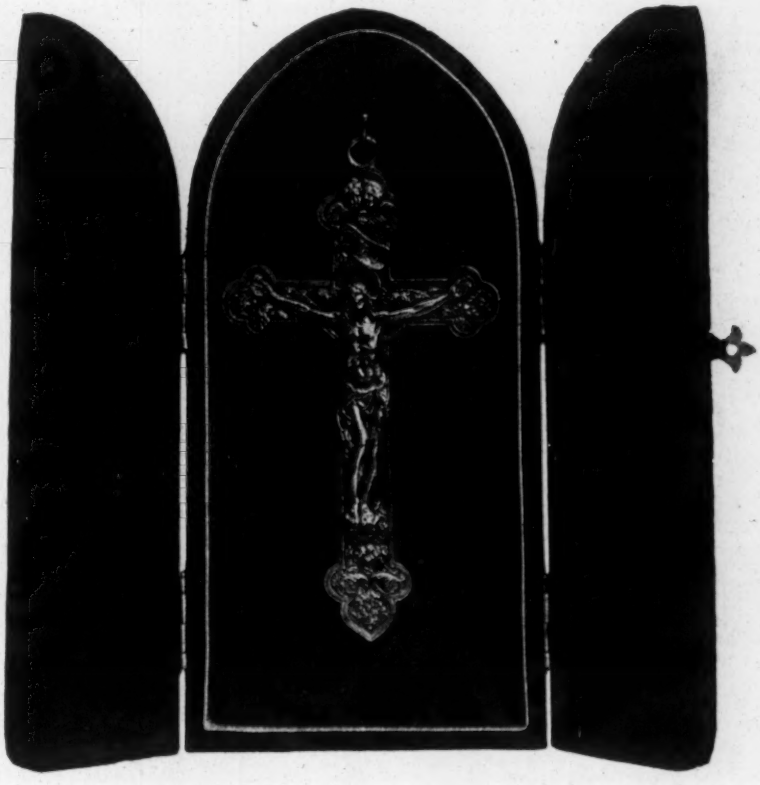

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